THE JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841.] [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER

No. 1,096.—NEW SERIES.] FRIDAY, MARCH 28, 1890;—NISAN 7, 5650. [20 PAGES PRICE 2D.

BIRTHS.

On the 19th of March, at 11, Spital-square, the wife of M. COHEN, of a son.

On the 20th of March at 126, Stepney-green, the wife of SOLOMON COHEN, of a daughter.

On the 21st of March, at 260, Fulham-road, S.W., the wife of LOUIS NATHAN, of a daughter (Miriam).

On the 22nd of March at Oakland House, Ryder-street, Cardiff, the wife of the Rev. J. H. LANDAU of a son.—No cards.

MARRIAGES.

On the 19th of February, 1890, by special license, by the Rev. S. Rapaport, ALPHONSE, son of GUSTAV LILIENFELD, Esq., of Frankfort-on-Maine, to FLOSSIE, daughter of FREDERIC MARCUS, Esq., of Port Elizabeth, S.A.

On the 5th of March at Chicago, U.S.A., at the residence of the bride's uncle, by the Rev. Dr. E. G. Hirsch, LUIS, eldest son of JOSEPH and CAROLINE JACKSON, of Earle street, Liverpool, to AUGUSTA KOHN, of Chicago.

On the 19th of March at the Park Hotel, Cardiff, by the Rev. J. H. Landau, assisted by the Rev. Mr. Rubenstien, ANNIE, second daughter of LOUIS BARNETT, Esq., Cardiff, to BARNETT SAMUEL, son of I. SAMUEL, Esq., Bristol-road, Edgbaston, Birmingham.

On the 25th of March, at the Cheetham Town Hall, by the Rev. J. H. Valentine, CADOUN, second daughter of M. B. HABIB, Esq., of Manchester, to MOSES LAREDO, second son of Judah Laredo, Esq., of Gibraltar.

On the 25th of March, at the Prince's-road Synagogue, Liverpool, by the Revs. J. Polak and H. Burman, assisted by the Rev. H. M. Silver, ESTHER, third daughter of G. P. GABRIELSEN, Esq., 7, Oxford-street, Liverpool, to HENRY, youngest son of the late DAVID LEVY, 11, Catherine-street, Liverpool.

On the 27th instant, at the New West End Synagogue, Bayswater, LEONORA, eldest daughter of MYER GLUCKSTEIN, of 33, Birchington-road, Kilburn, to ALFRED B. EMANUEL. Australian and African papers please copy.

DEATHS.

On Tuesday, the 18th of March, at her residence, 16, Grimsby-lane, Hull, after a short illness, PAULINA, the dearly beloved wife of ABRAHAM MOSS, in her 52nd year. Deeply lamented by her sorrowing husband, children, grandchildren, and a very large number of friends. May her soul rest in peace! אשת חיל עטרת בעלה A virtuous woman, the crown of her husband.

On the 21st of March, at the residence of his sister, 99, King Henry's-road, N.W., HENRY ISAAC MYERS, of Ficksburg, South Africa, aged 44, eldest son of the late Rev. Isaac Myers, of Ramsgate.

On the 22nd of March at the residence of her parents, PHŒBE, the dearly-beloved wife of J. B. GOLDHILL, of 97, Mile end road, and daughter of Lewis and Sarah Cohen, of 8, Dock-street, Leman-street, Whitechapel, aged 24. Deeply regretted by her sorrowing relatives and a large circle of friends. May her soul rest in peace. Australian and American papers please copy.

On the 22nd of March, EDWARD HART, of 433, Mile End-road, aged 70 years. Deeply lamented by his sorrowing wife and children. Australian and American papers please copy.

On the 23rd of March, at his residence, 47 and 49, Hampstead road, LEWIS LEVY, dearly beloved husband of Hannah Levy, aged 53. Deeply mourned by his sorrowing wife and family.

On the 23rd of March, יום א ב׳ ניסן תרן at Mariampol, Russia, FANNY, the dearly beloved mother of HARRY MICHAELSON, Lea Villa, East Park-parade, Northampton, in her 71st year. Deeply lamented. ת׳נ׳צ׳ב׳ה

On the 24th of March, at 9, Arundel-square, Barnsbury, N., MILDRED ETHEL, infant daughter of MARIE and JULIUS JACOBS, aged six weeks.

On the 25th of March, at 15, Church-street, Sunderland, ABRAHAM JACKSON, aged 87. Deeply regretted by his sons and daughters, and a large circle of friends. ת׳נ׳צ׳ב׳ה

On the 25th of March, at his residence 94, Bristol-road, Birmingham, ABRAHAM DANZIGER, aged 72 years. May his soul rest in peace!

On the 26th of March, at 22, Stanley-crescent, Kensington-park, W., HENRY COWAN, Esq., in his 74th year.

IN MEMORIAM.

In loving memory of ESTHER, widow of the late DAVID DAVIS, of 5, Bow-road, who died Nisan 6th, 5649, in her 63rd year. May her soul rest in peace.

IN MEMORIAM.

In loving memory of ELIZABETH, dearly beloved wife of JOSEPH BONN, of Great Prescot-street, who departed this life 7th Nissan, 5648. May her soul rest in peace.

In ever loving memory of our dear mother LENA LEBUS, who departed this life Nisan 9th, 5640, corresponding with March 21st, 1880. Gone but not forgotten.

In ever fond and and loving memory of JENNETTE LEVY, who departed this life 27th day of March, 1889, deservedly regretted, and never to be forgotten by her devoted sisters. May her soul rest in peace!

To the revered and much loved memory of the late Rev, MEYER MENDELSSOHN, formerly Minister of the Jewish Congregation in Kimberley, South Africa, who died there on May 1st (Rosh Chodesh), 1889.

MRS. L. HARRIS returns her sincere THANKS for kind visits, cards and letters of condolence received during her week of mourning.—42, Russell-square, Brighton.

MR. JULIUS JACOBSON and Mrs. MARK SOLOMON return THANKS for visits, letters and cards of condolence during the week of mourning for their late lamented mother.—Cecil House, Isledon-road, Holloway.

MR. S. LEVY, with Mr. H. LEVY, of High-street, Deptford, return their sincere THANKS for kind visits, letters and cards of condolence during their week of mourning for their late beloved brother.—15, The Mount, Whitechapel.

MR. L. LEVY, with Mrs. S. MOSS, of 45, Merchant-street, Bow, return their sincere THANKS for kind visits, letters and cards of condolence during their week of mourning for their late beloved brother.—381. Mile End-road.

MR. and Mrs. SHERMAN and family and Mr. ROSENBERG return sincere THANKS for kind expressions of sympathy received during their week of mourning for their late daughter, wife and sister, Mrs. Rosenberg.

A סיום will be HELD by the Rev. J. KOHN-ZEDEK, at 48, Grosvenor-road, Canonbury, N., on FRIDAY next, ערב פסח the 4th inst., at 7 o'clock, a.m.

ק״ק כנסת ישראל

UNITED SYNAGOGUE.

GREAT SYNAGOGUE.

ST. JAMES' PLACE, ALDGATE, E.C.

A SPECIAL SERMON will be preached by the Rev. Dr. HERMAN ADLER, at the Great Synagogue on MARCH 29th, שבת הגדול on the occasion of the Centenary of the Consecration of the Synagogue.

By order,
ALFRED HENRY, Secretary, (pro tem.).

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CIRCUMCISIONS, ברית מילות

REV. I. GREENBERG, MOHEl (Pupil of the late Rev. S. Levy), COMMERCIAL-ROAD, LONDON, E. (late of Scarborough-street), has the LARGEST and MOST SUCCESSFUL PRACTICE, daily INCREASING. RECOMMENDED by medical men. Distance no object.

Beaufort College, St. Leonards-on-Sea.

SPEECH DAY

Will (D.V.) be celebrated on TUESDAY, APRIL 1st, 5650—1890, when LADY HEAD has kindly consented to distribute the certificates gained by the pupils during the past year in the University Local Examinations, the Examinations of the Incorporated Law Society, the College of Preceptors and the Phonetic Society, as well as the Medals and Prizes awarded by the Examiners on the result of the Annual Examination of the College.

Sir ROBERT GARNETT HEAD, Bart.,

Will preside on the occasion, supported by

The Worshipful the Mayor and the Mayoress of Hastings.

חברת בני ישראל

FEDERATION OF SYNAGOGUES.

THE Rev. Dr. LERNER, the Minister will (by kind permission of the Mahamad) deliver his INAUGURAL SERMON at the Spanish and Portuguese Synagogue, Bevis Marks, TO-MORROW שבת הגדול during the AFTERNOON SERVICE which will commence at 3.30.

The members of all Synagogues represented at the Federation are cordially invited to attend.

By order,
JOSEPH E. BLANK, Secretary

OXFORD LOCAL EXAMINATIONS.
1890.

SPECIAL ARRANGEMENTS FOR CANDIDATES OF THE JEWISH FAITH.

IN consequence of the representations made to the Delegacy by the Board of Deputies of the British Jews, candidates of the Jewish faith may take, on the Monday following the examination, the subjects set on Friday after sunset, or on Saturday, on payment of the extra cost of preparing special papers, and of supervising the separate Examination.

Candidates who desire to avail themselves of this privilege must give notice to the undersigned, on or before 20th April, 1890, stating the subjects they propose to take, and the centre of Examination; such notice, however, will not relieve the Candidate of the obligation of complying with the ordinary regulations as to these Examinations.

LEWIS EMANUEL,
Solicitor and Secretary Board of Deputies of the British Jews,
36, Finsbury Circus, London, E.C.
March 24th, 1890.

BRIGHTON.
OAKLANDS
JOSEPH'S
Old-Established
Private Boarding House,
(Facing the Sea),
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KING'S ROAD.

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For Tariff apply as above.

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Facing the Sea and close to West Pier, one minute from Brills' Baths; excellent cuisine with every home comfort. Highly recommended. Moderate Terms; an early application for the ensuing holidays will oblige.

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The School is replete with every modern improvement. Spacious grounds, with tennis lawn.

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Prospectuses, with full particulars, on application to Miss Hyman.

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Aunt Sarah's Cookery Book,
Nearly 400 recipes, reduced to 1s., post 1s. 1d.
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Published by YATES and HESS, 38, North John-street, Liverpool.

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MRS. MOSS HEILBRON

BEGS to intimate to her friends and patrons that she has TAKEN the ABOVE RESIDENCE, where she intends carrying on her business as heretofore, and, in thanking them for past favours, hopes for a continuance of their patronage.

Early applications for PASSOVER will oblige.

TARIFF ON APPLICATION.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

EAST LONDON SYNAGOGUE.

THE Board of Management of the East London Synagogue invite applications for the office of **READER** (חזן)

The gentleman will be required, in addition to the discharge of his synagogal duties, to perform such duties of a clerical nature as are now or may be directed by the Bye-Laws and Laws of the United Synagogue and of this Synagogue. He will also be required to sign an agreement, a copy of which may be seen at the office of the Synagogue, and to insure his life on terms approved by the Council.

Applicants must not be above 40 years of age. The salary attached to the office is £140 per annum with free residence and taxes.

The engagement will be for 3 years, renewable at the option of the Board of Management.

Applications, which must be in writing, together with testimonials, a certificate of birth, and a certificate from the Rev. Dr. Adler, as to religious and moral fitness for the office, to be forwarded to the undersigned not later than the 14th of April, 1890.

Candidates' expenses will not be defrayed.

By order,
JOSEPH F. STERN,
Minister and Secretary.
Synagogue, Chambers, Rectory-square,
Stepney-green, E.
March 25th, 5650—1890.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

EAST LONDON SYNAGOGUE.
RECTORY SQUARE, STEPNEY GREEN.

WANTED for the Choir of this Synagogue a **BASS** and a **TENOR VOICE**. Apply at the Synagogue, on Sunday next, between 4 and 5 p.m.

By order,

חברת בני ישראל
FEDERATION OF SYNAGOGUES.

NOTICE TO DEPOSITORS WITH MESSRS. L. GREEN & CO., MOTZA BAKERS.

IT having been brought to the notice of the Executive of the Federation that a number of members of synagogues represented at the Federation, as well as others, have suffered in connection with L. Green & Co., it has been resolved to mitigate, by assistance, as far as possible, the serious loss which has fallen upon those who in endeavouring to help themselves have been deprived of many necessities for Passover.

The Executive have resolved to favourably consider **APPLICATIONS** from **ALL** depositors with L. Green & Co., and **ALL** who desire assistance are requested to attend **WITH THEIR BOOKS** on Sunday next at 3 p.m., at 84, Leman Street, Whitechapel, (Back entrance, Tenter Street East, Leman Street).

By order,
JOSEPH E. BLANK, Secretary.

P.S. — **NO** application will be considered unless accompanied by deposit books.

SPANISH AND PORTUGUESE SYNAGOGUE.
BRYANSTON STREET, W.

THE Rev. Dr. GASTER, Chief Rabbi of the Congregation will **PREACH** in this Synagogue **TO-MORROW** שבת הגדול during the Morning Service.

By order,
E. H. LINDO, Sec.
March 28th, 5650—1890.

SPANISH AND PORTUGUESE JEWS VILLAREAL SCHOOL.
(Established 5490—1730).
NATIONAL INFANT SCHOOL
(Established 5599—1839).
HENEAGE LANE, BEVIS MARKS, E.C.

WANTED an efficient TEACHER for a large class of Infants. One used to the Kindergarten System preferred. Apply personally at the Schools, between 12 and 1 o'clock on Tuesday next, the 1st prox.

ALICE J. DE PASS, Hon, Sec.

THE Hastings and St. Leonards Congregation, **REQUIRE** the services of a **SHOCHET, TEACHER,** and **PLAIN READER.** Single man preferred. Full particulars, with salary required, to Rev. Ph. Bender, President, Beaufort College, St. Leonards.

URGENT APPEAL TO THE BENEVOLENT.

FOR the REMOVAL from the Whitechapel Workhouse before the ensuing Passover Holidays, **HYMAN LEVY** Wife, and 4 Children, who has become destitute through ill health. It is proposed to place them in a small business to gain their livelihood.

Donations will be gratefully received and acknowledged in the Press by

Rev. B. Spiers, 20, Christopher-street, Finsbury-square.
Rev. M. Hast, 21, Great Prescott-street, and by
Messrs. Tebbitt Bros., 66, Commercial-street, E.

חברת הכנסת אורחים לשבתויום טוב
SOCIETY FOR PROVIDING STRANGERS WITH MEALS ON SABBATHS AND HOLYDAYS.

THE Committee **EARNESTLY APPEAL** for funds to enable them to continue their distribution of Meals for the ensuing Passover Holydays.

Donations will be thankfully received by

I. Birnbaum, Esq., President, 6, Highbury New-park, N.
I. Levy, Esq., Vice-President, 9, Commercial-street, E.
I. Weber, Esq., Treasurer, 218, Whitechapel-road, E.
E. Berg, Esq., 82, Jewry-street, Aldgate,
Mrs. Kisch, 171, Albion-road, Stoke Newington.

Or by any Member of the Committee.

The following contributions are thankfully acknowledged:—

Per I. Birnbaum, President.

Lord Rothschild	10	10	0
Messrs. D. Sassoon and Co.	3	3	0
S. Montagu, Esq., M.P.	2	2	0
S Hoffnung, Esq.	1	1	0
E. A. Franklin, Esq.	1	1	0
Messrs. Seligman Bros.	1	1	0
Daniel Marks, Esq.	1	1	0
Jacob Levin, Esq.	1	1	0
Saul Joseph, Esq.	1	1	0
Henry Solomon, Esq.	1	0	0
T. T.	1	0	0
Marcus Adler, Esq.	1	0	0
I. Blaiberg, Esq. (Cardiff)		10	6
Mrs. M. S. Keyser		10	6
Mrs. Joseph, (Swansea) ...		10	6
I. Birnbaum, Esq.		10	6

SOUP KITCHEN FOR THE JEWISH POOR.
5, FASHION STREET, SPITALFIELDS.

SPECIAL APPEAL FOR PASSOVER RELIEF.

THE COMMITTEE of the above Institution in appealing for help for the Passover relief with which the winter distributions have customarily closed, feel it their duty to lay before the public the following brief summary of the work done this winter. The Soup Kitchen will close on the 21st March, and about 66,000 portions of bread and 70,000 of soup will have been distributed. This help has been given to about seven hundred families, and the Committee believe that the aid given is especially welcome to the women and children, and that it has kept many in health, who without it would have been laid low in sickness.

Some of the members of the Committee have attended every distribution. They would now ask for donations to the Passover fund in order that the gifts which are so especially welcomed by our poor may be continued this festival as they have been in previous years.

The relief consists of grocery and potatoes, and the Committee feel certain that this assistance greatly helps to make the Passover festival a season of gladness, that it not only gives a little cheer to the poor man's family, but that it tends to that temperance which so honorably distinguishes the Jewish poor.

The method of relief has been much improved under the personal superintendence of some of the Committee, who believe that help is only given to those who not only want it but thoroughly deserve it.

Donations will be thankfully received by

ALFRED L. COHEN, Esq., President, 31, Throgmorton-street, E.C.
S. Boas, Jun., Esq., Vice-President, 22 Ferntower-road, N.
Hermann Landau, Esq., Vice-President, 11, Leinster-square, W.
B. Birnbaum, Esq., Treasurer, 33, London Wall, E.C.

By any member of the Committee, by the Honorary Secretary, 169, Evering-road, N.; and at the London and Westminster Bank (Eastern Branch), 130, High-street, Whitechapel.

By order,
BARRENT S. ELLIS, Hon. Sec.

INFLUENZA! INFLUENZA!! Only efficient Preventive against this prostrating epidemic is

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HOARSENESS, SORE THROATS, CATARRH

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Jews' Deaf and Dumb Home,
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SIR PHILIP MAGNUS, President.

The Triennial BALL

In aid of the Funds of the Institution will be held on **MONDAY, April 21st, 1890,** at the **HOTEL METROPOLE.**

FIRST LIST OF STEWARDS.
The Rt. Hon The LORD MAYOR.
Mr. Alderman and Sheriff Knill.
Mr. Sheriff Harris.

B. St.John Akers, Esq.
Marcus N. Adler, Esq., M.A.
Lionel L. Alexander, Esq.
Elim d'Avigdor, Esq
H. Lewis Barned, Esq.
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HENRY B. BIRNBAUM, 10, Park crescent, Regent's-park, W.
E. SEBAG MONTEFIORE, 40, Westbourne-ter., W.
WILLIAM G. RAPHAEL, 37, Portland-place, W.
} Hon. Secs. Ball Committee.

Tickets, 15s. each, may be obtained from any of the above gentlemen, who will be glad to receive donations and subscriptions in aid of the Institution.

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Cloth 1s. 6d., Morocco 5s., post free.
PRAYERS FOR JEWISH FAMILY USE
Compiled by
ALFRED LOUIS COHEN.

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MRS. HARRISON, Proprietress.

RE **JOHN JACOBS** Deceased.—Pursuant to an Act of Parliament made and passed in the 22nd and 23rd years of the reign of her present Majesty, cap. 35, intituled "An Act to further amend the law of property and to relieve Trustees," **NOTICE** is hereby Given that all **CREDITORS** and persons having any claims or demands upon or against the estate of **JOHN JACOBS,** late of 145, Stepney-green, in the County of Middlesex, formerly of 13, New-road, Commercial-road, in the said County, deceased (who died on or about the 8th day of June, 1887, and whose will was proved by Israel Jacobs of 145, Stepney-green, aforesaid, one of the Executors therein named, on the 21st day of February, 1890, in the principal Registry of the Probate Division of the High Court of Justice), are hereby required to send in the particulars of their claims and demands to the undersigned, the Solicitor to the said Executor, on or before the 26th day April next, and notice is hereby also given that after that day the Executor will proceed to distribute the assets of the deceased among the persons entitled thereto, having regard only to the claims of which the said Executor shall then have notice, and that he will not be liable for the assets or any part thereof so distributed, to any person of whose debt or claim he shall not then have had notice.

Dated 26th day of March, 1890.
S. MYERS,
14, Wormwood-street, Old Broad-street, E.C., Solicitor to the said Executor.

GEORGE COHEN Deceased.—Pursuant to the Act of Parliament, 22nd and 23rd Victoria, cap. 35, intituled "An Act to further amend the law of property and to relieve Trustees." **NOTICE** is hereby given that all **CREDITORS** and other persons having any claims or demands upon the estate of **GEORGE COHEN,** late of Coborn House, Bow-road, and of Lion Wharves, Commercial-road, East, and the River Lea Iron Wharf, Canning-town, all in the County of Middlesex, Iron and Metal Merchant, deceased (who died on the 6th day of March, 1890, and whose will was proved in the principal Registry of the Probate Division of the High Court of Justice, on the 25th day of March, 1890, by Moss Cohen, Michael Cohen, Barnett Cohen, and Lewis Levy, the Executors named in the said will), are hereby required to send particulars in writing of their claims to me the undersigned, Solicitor for the said Executors, on or before the 30th day of April 1890, after which date the said Executors will proceed to distribute the assets of the said deceased amongst the parties entitled thereto, having regard only to the claims and demands of which they shall then have had notice. And the said Executors will not be liable for the assets of the said deceased or any part thereof to any person or persons of whose claims or demands they shall not then have had notice.

Dated this 27th day of March, 1890.
HERBERT BENTWITCH
Corporation Chambers, Guildhall-yard, in the City of London, Solicitor for the said Executors.

MRS. SARAH B. SWAEBE, BUTCHER, of 41 (formerly 34), Duke-street, Aldgate. All **CREDITORS** and other persons having claims in respect of the above business are requested to send particulars thereof in writing to the undersigned by the 14th of April next.

The Trustees of such business having decided to sell the same, will not be responsible for any debts or other liabilities which may in future be incurred in connection therewith.

Dated this 27th day of March, 1890.
J. I. SOLOMON,
28, King-street, Cheapside, E.C.,
Solicitor to the Trustees.

154, WESTBOURNE TERRACE.—An Attractive and cheerfully situated family **RESIDENCE,** let on repairing lease, which expires midsummer next, at the inadequate rent of £140, and held for 58 years unexpired at only £5 per annum.

MESSRS. E, and H. LUMLEY will Sell the above by auction at the Mart, E.C., on **TUESDAY,** April 15th.

Particulars and conditions of Sale at 22, St. James' street.

By order of the Administratrix.—Whitechapel.—Leasehold House and Shop.

MESSRS. C. C. and T. MOORE will **SELL** by **AUCTION** at the Mart, on **THURSDAY,** April 10th, at 2 o'clock, the **LEASEHOLD HOUSE** and **SHOP,** 7, Little Alie-street, producing £2 10s per week, but vacant possession can be had. Term 41 years. Ground rent only £8. Solicitor, H. Bentwitch, Esq., L.L.B., Corporation Chambers, Guildhall-yard, E.C. Auction and Survey Offices, 144, Mile End-road, E.

ALBANY HOTEL, HASTINGS.—Facing the Sea, centre of Robertson Terrace, the most sheltered part of Hastings. Electric Light, Hydraulic Lift, Table d'hote at separate Tables, Moderate Tariff.

C. A. SCHWABE,
Manager

The **SUBSCRIPTION LIST** will **OPEN** on **TUESDAY**, March 25th, and **CLOSE** on or before **FRIDAY**, March 28, for town, and at 10 a.m. on **SATURDAY**, March 29, for the country.

The following are only a few of the many main streets and squares, &c., within less than a mile radius of the Stores, which are about half-way between Oxford-street and Marble-arch:—

Portland-place
Regent-street
Piccadilly
Piccadilly-circus
Oxford-street
Tottenham-court-road
Marylebone-road
Gower-street
Cavendish-square
Grosvenor-square
Portman-square
Bedford-square
Berkeley-square
St. James's-square
Euston-road
Grafton-street
Albany-street
Great Portland-street
Fitzroy-square
Devonshire-street

Weymouth-street
Haymarket
Pall-mall
Trafalgar-square
St. James's-street
Upper Berkeley-street
Grosvenor-place
Curzon-street
Gloucester-place
Baker-street
Bond-street
Jermyn-street
Albemarle-street
Conduit-street
South Audley-street
Lowndes-square
Sloane-street
Bruton-street
Knightsbridge-road
&c., &c.

THE GENERAL SERVICE CO-OPERATIVE STORES, Limited,

Incorporated under the Companies Acts, 1862 to 1886.

CAPITAL £100,000, in 100,000 Shares of £1 each. Payable 2s. on application, 6s. on Allotment, 4s. one month after allotment, and the balance as may be required in calls of not more than 4s. each, and at not less than one month's notice, with option of payment in full on Allotment.

BOARD OF DIRECTORS.

Lieut.-Colonel **A. M. Arthur**, Director of the Star Life Assurance Society, London.

Charles Bradley, Esq., Wotton Grange, Feltham, Middlesex.

Major-General John Bates, Blandford house, Marlborough-road, N.W., London.

J. G. Garson, Esq., M.D., 14, Suffolk-street, Pall-Mall, S.W., London.

Major G. De Winton, South Norwood, S.E.

With power to add to their number.

BANKERS.—The London and Westminster Bank, Limited, Lothbury, E.C., London, and Branches.

SOLICITORS—Messrs. Sweetland and Greenhill, 23, Fenchurch-street, E.C.

BROKERS.—Messrs. Alfred J. Schwabe and Co., 9, Old Broad-street, E.C., and Stock Exchange.

SECRETARY (*pro tem.*).—**Mr. W. Langton.**

OFFICES.—The Stores, 365 and 367, Oxford-street, W. (West-end); and 11, Queen Victoria-street, E.C. (City.)

PROSPECTUS.

The value of the Shares in Co-operative enterprises as an investment cannot be better illustrated than by a reference to the present price of Shares in the principal of such institutions. The two classes of shares in the Army and Navy Co-operative Society, Limited, range from £19 to £25, as the value of the £1 shares. The £10 shares of the Civil Service Supply Association, Limited (of which 2s. 6d. is paid), are worth upwards of £25, whilst the added profits to each of the £2 shares of the Civil Service Co-operative Society, Limited, amount to upwards of £80 per share or thereabouts, and it may shortly be said that a like success in a proportionate degree has attended all well-managed kindred establishments.

Co-operative institutions were created to provide for the associated members (principally confined to the Services) first-class articles at prices as near to prime cost as practicable, having regard to the expenses of management, but without any special consideration of profit. It, however, soon became evident, that not only could this object be obtained, but that the large turnover realised a considerable profit to the proprietors; hence shares in Co-operative undertakings are now amongst the most favoured of general investments.

It is proposed by this Company to establish a General Service Co-operative Store which shall not be confined to any particular class but shall be open to all customers, in a locality of London second to none for surroundings tending to assist the success of such an institution, and with that view most eligible premises have been secured in the best part of Oxford-street, easily accessible from all parts of the metropolis. They are situated in the immediate proximity of the principal fashionable squares and streets of the West-end, and with a continuous steam of omnibuses passing the main entrance of the stores.

The premises occupy the large superficial area of about 7,000 ft., and being readily adaptable to the purpose for which they are acquired, no long delay need take place in the commencement of business.

A sketch of the building accompanies the the Prospectus, with a plan of its immediate neighbourhood.

The management of the Stores will be entrusted to experienced and skilful persons for each department. Applications from gentlemen who have held high positions in some of the principal London undertakings of a kindred nature have been received, and are awaiting the consideration and selection of the Directors, who have deemed it advisable not to fetter the Company with any permanent appointment in the first instance.

A growing necessity and demand on the part of purchasers is that they shall be satisfied as to the character, quality, purity, and genuineness of the articles they purchase. To meet this demand the services of skilled experts and analysts will be secured.

To meet the requirements of customers living at a distance from the Stores, a delivery of goods, carriage free, to all parts of London, and for parcels amounting to £2 and unwards, carriage free, to any distance within 100 miles of the Stores, will be established.

Deposit accounts will be opened and interest at 5 per cent. per annum allowed on quarterly balances.

A large and well-selected stock of goods of every day requirement will be kept, and catalogues, with lists of prices, will be forwarded on applications to customers.

The profits will be thus divided: 65 per cent. to the Shareholders, 10 per cent. to the Directors, 10 per cent. to the employés of the Stores, and 15 per cent. to a reserve fund.

As to the probability of profit on the capital nvested, it suffices to say that the profits made by seven of the principal London Co-operative Stores in 1889 amounted to upwards of £219,000.

Of these the Army and Navy Co-operative Society, Limited, have paid 5 per cent. dividends, and in 1888 a cash bonus equal to 100 per cent.

The net profits for the half-year ending December 31, 1889 of the Civil Service Supply Association, Limited, were at the rate of £46,000 per annum; those of the Army and Navy Auxiliary Co-operative Supply Association, Limited at the rate of £21,208, the value of the £1 shares having been quoted at £5 to £5 10s.

The terms of purchase of the 21 years' lease of the premises for the stores have been fixed at £15,000, part in cash and part in shares, and a rental of £1,890, with the option on the part of the Company to extend the lease until the year 1940 on payment of an agreed sum, in consideration of which the rent will be reduced to the annual sum of £425.

The following contracts have been entered into:—(1) dated March 19, 1890 between **A.** Ascherberg and **W. F.** Shaw; and (2) dated March 19, between W. F. Shaw and the Company. Arrangements may have been entered into which may constitute contracts within the meaning of the 38th Section of the Companies Act, 1867. Applicants for Shares must therefore be deemed to waive the insertion of any particulars of such arrangements or contracts, whether under the above section or otherwise.

Applications for Shares may be made by letter or on the accompanying form, and forwarded, with a remittance for the amount of the deposit, to the Bankers of the Company, or to the Secretary, at the Offices of the Company, 11, Queen Victoria-street, E.C. or at the Stores, 365 and 367, Oxford-street, W.

Prospectuses and Forms of Application may be obtained at the Offices of the Company, or of the Bankers, Brokers or Solicitors of the Company, also at all the Branch Offices of the London and Westminster Bank, Limited.

London, March 25, 1890.

Notice of Removal.

39, MAGDALEN ROAD, ST. LEONARDS-ON-SEA.

MRS. A. HYAMSON, late of 43, King's Road, begs to inform her friends and Patrons that she has taken the above residence, and in thanking them for past favours hopes for a continuance of the same. Sea views. Early applications for the Holydays will oblige.

Notice of Removal.

21, TORRINGTON SQUARE, W.C.

THE MISSES ANSELL beg to inform their numerous customers that they have removed to the above address, where they hope, by strict attention to the comforts of intending visitors, to receive a continuance of their Patronage. Baths hot and cold. Early application for the ensuing Passover Holydays solicited. Address as above.

מצות

NOTICE TO THE JEWISH PUBLIC.

THE Conjoint Flour Committee of the Spanish and Portuguese and United Synagogues Hereby Give Notice that the following persons are **AUTHORISED** to **SUPPLY** the Jewish Public with **MATZOS** they being the **ONLY** persons in London manufacturing Matzos from flour prepared under the superintendence of the Ecclesiastical Authorities.

By order,
ISAAC COHEN,
Secretary to the Conjoint Board.

Messrs. Abrahams and Jacobs, 1, Alie-place, Great Alie-street.
The Association, 45, Great Prescot-street.
Messrs. Israel and Sons, 26, Widegate-street, Bishopsgate.
Mesers. Levy Brothers, 31, Widegate-street, Bishopsgate.
Mr. Coleman Solomon, 18, Wood-street, Spitalfields.

Imperial Russian Government Conversion Loan.

Conversion and Redemption of the RUSSIAN 5 PER CENT. LOAN of 1862 for £15,000,000,

By means of an issue of £11,865,000 4 per cent. Bonds, and Payment in Cash of £3,900,000 in conformity with the ukase of his Imperial Majesty the Emperor of Russia, dated the 9—21 of March, 1890.

Messrs. N. M. Rothschild and Sons are authorised to receive Bonds of the 5 per cent. Loan of 1862 for conversion into the new 4 per cent. Bonds.

Applications for conversion will be received until Thursday, the 3rd April, inclusive.

In the conversion, for every £100 nominal Capital of the 5 per cent. Loan, the holder will be entitled to £79. 2s. nominal Capital of the 4 per cent. Loan and a payment in cash of £26.

Holders converting their 5 per cent. Bonds will detach the coupon due the 1st May, 1890, and as the conversion takes effect from the 1st May, and Interest will not commence on the new Bonds until the 1st June, one month's Interest on the new Bonds will be added to the cash payment mentioned in the preceding paragraph. The coupon for the first three months' Interest on the new Bonds will be payable on the 1st September next.

The 4 per cent. Bonds, both Principal and Interest, will be free from all Russian taxes.

The Loan will be divided into Bonds of £19. 15s. 6d., £98. 17s. 6d., and £494. 7s. 6d. with Coupons payable quarterly, on the 1st March, 1st June, 1st September, and 1st December in London, at the offices of Messrs. N. M. Rothschild and Sons, and in Paris, Berlin, Frankfort-on-Maine, Amsterdam, Brussels, New York and St. Petersburg, at the exchange of £19. 15s. 6d.=francs 500=reichsmarks 404=Dutch florins 239=U.S. $96.25=gold roubles 125.

An accumulative Sinking Fund will reimburse these Bonds at par in 81 years, by half yearly drawings on the 1st March and the 1st September, and repayment will be made three months later, at the places fixed for the payment of Coupons. The first drawing will take place on the 1st March, 1891. The Government undertakes not to increase the Sinking Fund before the 1st January, 1900.

Application must be accompanied by a deposit of £5 per cent. in money, or an approximate amount in convertible Bonds, unless subscribers prefer to deposit all their Bonds when making application. The whole of the Bonds furnished with the talon and all Coupons subsequent to the 1st May, 1890, must be listed on forms which can be obtained on application, and desposited not later than the 30th April next. The failure to deliver the 5 per cent. Bonds when required will render the Deposit on Application liable to forfeiture.

Subscription lists are also opened in Paris, Berlin, Frankfort-on-the-Maine, Amsterdam, Brussels, Antwerp, St. Petersburg, &c.

All Bonds of the 5 per cent. Loan of 1862 not presented for conversion will cease to bear interest on the 1st July, 1890, and will be repayable in cash at par, with accrued interest, on that date.

New Court, 25th March, 1890.

H. ROSENBERG & SONS,

כשר POULTERERS,

51 SHIRLAND ROAD
MAIDA HILL, W.,

Having concluded extensive Contracts with their Farmers for the supply of

First-class Poultry Only,

Invite an inspection of their choicely selected stock on hand.

Special Quotations for Wedding Breakfasts, Dinners and Banquets, which will be supplied with that promptness and despatch for which they have been noted for a great number of years.

CARTS TO ALL PARTS DAILY.

Telegram Address,
ROSENBERG—SHIRLAND ROAD.

Grand Theatre, Islington.

Lessee and Manager, Mr. **CHAS. WILMOT.**

Last Nights of Miss **MINNIE PALMER** in her successful Musical Play, "**MY SWEETHEART.**" Farce 7.30. **MONDAY**, March 31st, and three following nights, "**OUR AMERICAN COUSIN.**" **SATURDAY**, April 5th, first appearance of Mr. **WILLIAM TERRISS** and Miss **MILLWARD**, since their return from America, in "**THE HARBOUR LIGHTS.**" Two performances on Easter Monday.

Business Manager - Mr. H. A. FREEMAN.

על פסח

Sanctioned by the Ecclesiastical Authorities, Established 1710.

LEVY BROTHERS, PASSOVER CAKE MANUFACTURERS,
31, WIDEGATE STREET, BISHOPSGATE, E.
(late of 134, Wentworth street),

Sons and successors of the late Lewis Levy, are now supplying First Quality

Matzos Finest manufactured ... 4d. per lb.
Second Best ditto. ... 3½d. „
First Quality Small Tea ... 5d. „
„ „ Meal ... ... 4½d. „

Synagogues, Boards of Guardians, Clubs and Wholesale Dealers at special Quotations

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LEVY BROTHERS, PASSOVER CAKE MANUFACTURERS,
31, WIDEGATE STREET, BISHOPSGATE, E.
Established 1710.

Have made special arrangements with Carter Paterson and Co. for the prompt delivery of orders to any part of London, carriage free of charge. Carefully packed in new cases, for which cost price only is charged.

LEVY BROTHERS, PASSOVER CAKE MANUFACTURERS.

Carriage Free to any part of London.
Carriage Free to any part of London.
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LEVY BROTHERS, PASSOVER CAKE MANUFACTURERS.
31, WIDEGATE STREET, BISHOPSGATE, E.

Established 1710.

First Quality Matzos,
Finest Manufactured ... ... 4d. per lb
Second Best ditto ... ... 3½d. „
„ Small Tea ... ... 5d. „
„ Meal ... ... 4½d. „

Carriage Free to any Part of London.
Please send orders at once.

LEVY BROTHERS, PASSOVER CAKE MANUFACTURERS.
31, WIDEGATE STREET, BISHOPSGATE, E.
Established 1710.

Supply all kinds of Cakes and every requisite for Passover of the Best quality.

Please send orders at once.

N.B.—Our **ONLY** business address is 31, Widegate-street, Bishopsgate, E., where all letters should be addressed.

כשר יין על פסח

Established 1830.

NOTICE OF REMOVAL.

Messrs. L. Jameson and Sons,

Formerly of 85, Mansell-street, now
17, EAST ROAD, and 137, CITY ROAD,
Offer as usual
כשר WINES, Best MUSCAT & CLARET,
Ordinary MUSCAT and CLARET.

Restaurant Cohn,

101, Hatton Garden, E.C.,

Seder (סדר) will be given on the Two Evenings פסח.

BREAKFASTS, LUNCHEONS, and DINNERS always ready.

FINEST PASTRY.

A. BLOCK, 127, PORTOBELLO-ROAD, NOTTING HILL, begs to return his sincere thanks to his friends for the kind patronage that has been bestowed upon him, and earnestly trusts that he may meet with the same support he has had hitherto.

Passover Cakes, Confectionery, Grocery Wine, כשר Cheese, Butter, &c.

ESTABLISHED 1861.

LOWE & SONS,

Bakers, Cooks & Confectioners,

5, WARWICK PLACE AND 237, ELGIN AVENUE, MAIDA VALE, N.

SPECIALITES FOR ENSUING FESTIVAL SEASON.

ALMOND PUDDINGS from 1s. each, **MERINGUE CASES**, 30 at 1s.

L and S. forward per Parcels Post their celebrated Almond Puddings packed in box on receipt of Postal Order for 1s. 3d.

BUTTER BISCUITS, 1s. per lb. CINNAMON BISCUITS, 1s. per lb.

The List of Applications OPENED on WEDNESDAY and will CLOSE for Town this day (FRIDAY), at 4 p.m., and for the Country and Abroad on SATURDAY.

THE EGYPTIAN MINERALS CORPORATION, LIMITED,

Incorporated under the Companies Acts, 1862 to 1886, whereby the liability of the Shareholders is limited to the amount unpaid on their Shares.

CAPITAL £250,000. In 247,500 Ordinary Shares of £1 each, and 250 Founder's Shares of £10 each.

Present Issue of 147,500 Ordinary Shares, and 250 Founders' Shares.

Of which issue the Vendor of the Gebel-Géneffé Concession takes in part payment of the purchase price for the same 50,000 fully paid-up Ordinary Shares (which shares the Vendor has undertaken not to place on the market for a period of two years, unless previously sanctioned by the Board), and the balance of the Ordinary Shares and of 50 of the Founders' Shares are now offered.

Payable per Share:

	Ordinary Shares.	Founders' Shares.
On application	5s. ...	£2
On Allotment	5s. ...	£4
Fourteen Days after allotment	5s. ...	£2
One Month after Allotment...	5s. ...	£2

The Founders' Shares will receive no dividend in any year until the Ordinary Shares have received 10 per cent. for that year. The Founders' Shares will then, subject to the provision for a Reserve Fund, receive half of the profits remaining available for dividend. 200 of the Founders' Shares have already been suberibed, and a list of some of those subscribers accompanies the Prospectus. The remaining 50 of the Founders' Shares are now offered, and the first 50 applicants for Ordinary Shares of not less than 500 each shall be entitled to apply for and have allotted to them, one of such Founders' Shares in respect of every 500 Ordinary Shares applied for and allotted to them.

DIRECTORS.

Lord ALFRED SPENCER CHURCHILL, J.P., D.L. (Deputy Chairman of the East London Railway), 16, Rutland gate, S.W. (Chairman.)

Joseph Mylchreest, Esq. (late of Diamond Fields, Kimberley), White House, Kirk Michael, Isle of Man.

Sir J. R. Somers Vine, D.L., F.R.G.S., F.S.S., Vernon House, Dulwich, S.E.

Major-General John Macdonald, F.R.G.S, The Manor House, Southwick, and 31, Lansdown Crescent, Cheltenham.

John Maclean, Esq., C.E., 17A, Gt. George-street, Westminster, S.W., and Kegworth, Derby.

W. Morley Pegge, Esq., 4, Princes Mansions, Victoria-street, S.W.

EGYPTIAN BOARD OF MANAGEMENT.

Mons. Le Comte Zizinia, Maison Rouge, Ramleh, Egypt (Chairman).

A. T. De Dumreicher, Esq., Consul-General of Denmark, Alexandria.

C. B. Bolanachi, Esq., Merchant, Alexandria.

Jean G. Pesmazoglu, Esq., Banker, Alexandria and Cairo.

Alexander G. Adib, Esq., Place Mehemet Ali, Alexandria.

BANKERS—The London and Westminster Bank, Limited, 41, Lothbury, E.C., and its branches.

LONDON SOLICITOR.—George C. Lea, Esq., 13, Old Jewry Chambers, E.C.

LEGAL ADVISER IN EGYPT.—Henry Curmi, Esq., L.L.D., Barrister-at-Law, Alexandria.

BROKERS.—Hurst, Daniell and Co., 11, Copthall-court, E.C.

SURVEYOR.—Spencer Chadwick, Esq., 17, Parliament-street, S.W.

ENGINEER.—Thomas Vernon, Esq., C.E., M.E., 13, Victoria-street, S.W.

AUDITORS.—Turquand, Young, Weise, Bishop and Clarke, 41, Coleman street, E.C.

SECRETARY.—Mr. T. Hayes Sheen.

SECRETARY TO EGYPTIAN BOARD OF MANAGEMENT.—Mr. George Adib.

OFFICES.—Westminster Chambers, 13, Victoria-Street, S.W.

PROSPECTUS.

THIS Corporation is formed for the purpose of securing concessions, and of acquiring and of developing, either directly or by means of subsidiary companies, land, gold, silver, iron, salt, and other mineral properties and rights, and for various other purposes, as set forth in the Memorandum of Association. The principal field of operation will be Egypt.

The Directors have already succeeded in securing the extensive and very valuable mineral concession of Gebel-Géneffé and its dependencies, the wealth of which is incalculable, situated in one of the most accessible positions in Egypt, and covering an area 96,000 fedans, equal to about 92,000 English acres. This concession has the remainder of forty years from 1880 to run, during which time no rent, dues, royalties, or payments of any kind (other than ordinary rates and taxes established in the country) are payable. The climate is very dry with a pure atmosphere and healthy air, the elevation being about 1,000 feet above the level of the sea.

Prospectuses and forms of Application can be obtained at the offices of the Corporation, and from the Bankers, Brokers, Auditors, and Solicitors to the Corporation, and copies of the reports and contract above-mentioned, as also the Memorandum and Articles of Association, can be seen at the Offices of this Corporation.

22nd March, 1890.

LIST OF FOUNDERS.

Lord Alfred Spencer Churchill, D.L., J.P.
Colonel J. T. North, Eltham, Kent.
Rt. Hon. Lord Randolph Churchill, P.C., M.P.
His Grace the Duke of Marlborough
The Most Noble the Marquess of Tweeddale, Governor of the Council, Bank of Scotland and Chairman of the North British Railway
Right Hon. Lord Brabourne, P.C.
Baron D'Erlanger, Banker
Reuben David Sassoon, Esq., Merchant and Banker
Sir J. R. Somers Vine, D.L., F.R.G.L., F.S.S.
The Right Hon, Sir. W. T. Marriott, P.C. Q.C., M.P.
W. Farquhar, Esq., Herries, Farquhar, and Co., Bankers
Sir Myles Fenton, J.P., South-Eastern Railway
Sir W. Guyer Hunter, K.C.S.I., M.P.
Major-General Macdonald, F.R.G.S., Cheltenham
Joseph Mylchreest, Esq., Isle of Man
John Maclean, Esq., C.E., Derby
Major-General Geo. E. Keate
The Hon. Fredk. Hanbury Tracey, M.P.
Major-General Ralph Young, R.E., J.P.
Colonel C. Howard Vincent, C.B., M.P.
Sir Frederick Abel, C.B., D.C.L., Dr. Sc. F.R.S.
Professor Dewar, F.R.S., Jacksonian Professor of Chemistry in the University of Cambridge
Sir Nicholas Elphinstone, Bart.
The Hon. Alan de Tatton Egerton
William Oulton, Esq., J.P., Banker, Liverpool
J. Henniker Heaton, Esq., M.P.
Bennet Burleigh, Esq., late of Egypt and the Soudan
Woods Pasha, Admiral of the Turkish Fleet, Constantinople
Spencer Chadwick, Esq., 17, Parliament-street, S.W.
Captain Francis Pavy, South Kensington, S.W.
Alfred Mellor Watkin, Esq., J.P., Folkestone
W. H. Preece, Esq., F.R.S., C.E., Wimbledon
W. Mewburn, Esq., D.L., J.P., Banbury, Oxon
George Howell, Esq., M.P.
George Middleton Kiel, Esq., Merchant New Broad Street, E.C.
Stanley Spooner, Esq., Strand, W.C.
W. Morley Pegge, Esq., Westminster, S.W.
H. C. Richards, Esq. (Messrs. Giles, Loder & Co., Limited)
T. H. Dolbey, Esq., Barrister-at-Law, Temple, E.C.
William Bohm, Esq., Solicitor, 23, Old Jewry, E.C.
Messrs. Hurst Daniell and Co., 11, Copthall Court, E.C.
W Cochrane, Esq., E.C., Newcastle-on-Tyne
George C. Lea, Esq., Solicitor, London
Henry Grey, Esq., Secretary, Railway Defence Association
D. Q. Steel, Esq., Solicitor, Liverpool
Ernest Spencer, Esq., 3, Knaresborough Place, S.W.
Messrs. Mackay and Cornish, Solicitors, Liverpool
Phineas Simon Abraham, Esq., M.D.
James Judd, Esq., M.P.
Messrs. Laugton and MacConhall, Liverpool
A. Gordon Salamon, Esq., Analytical chemist
Charles G. Millar, Esq., J.P., Melbourne
Charles Barry, Esq., Architect, Westminster, S.W.
William Judd, Esq., Fern Bank, Lordship-lane, S.E.
Messrs. Bemrose and Sons, Derby
H. E. Lyons, Esq., Liverpool
Henry Edge, Esq., Blackburn
Henry R. Armstrong, Esq., 3, Great Winchester-street, E.C.
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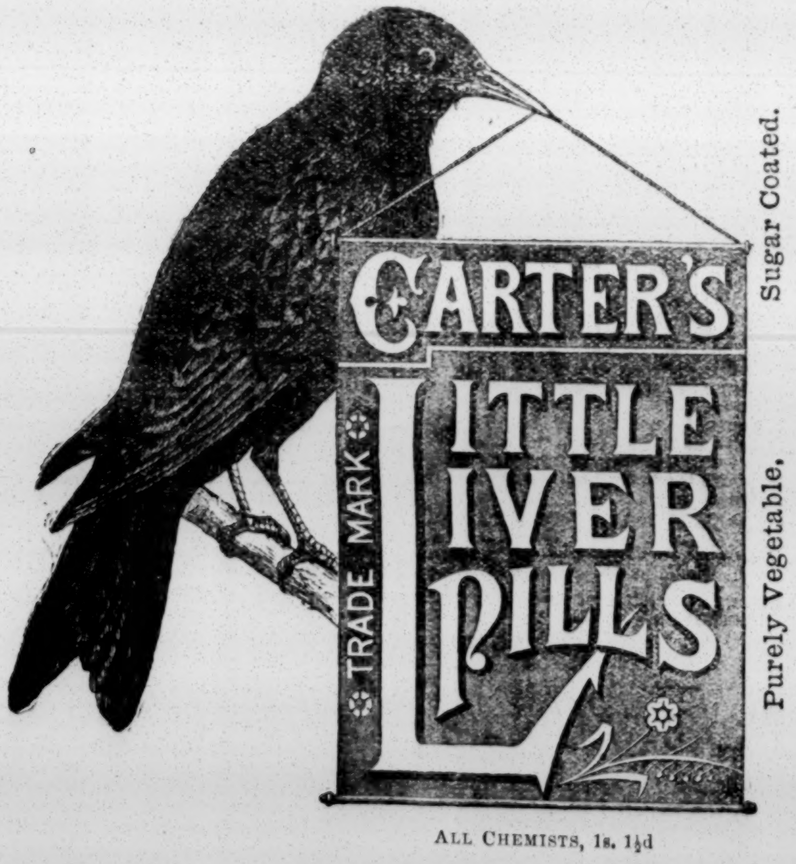

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CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month.	Day of Civil Month.		Portion.	Haphtorah.
Friday	Nisan 7	March 28	Sabbath commences 6.		
Saturday	8	29	שבת הגדול Sabbath terminates 7·8	צו Lev. vi. 1 to end of viii.	Malachi iii. 4-24
Sunday	9	30			
Monday	10	31			
Tuesday	11	April 1			
Wednesday	12	2			
Thursday	13	3			

The הפסקה on ערב פסח, Friday, April 4, will be at 9.15 a.m.
Friday next, April 4 (First evening of Passover) Sabbath will commence at 6.

MEMORABILIA OF MEETINGS FOR THE WEEK.

◆

SUNDAY, MARCH 30.
Anglo-Jewish Association, Council Meeting, at the Bayswater Jewish Schools, 11.
Westminster Jews' Free School, Committee Meeting at the School, Hanway-place, 11·30.
Jewish Working Men's Club, Speech Competition, 8.
Jewish Communal League, Concert, 8.
Kadima Association, Lecture, 8.

MONDAY, MARCH 31.
Jews' Hospital and Orphan Asylum, Meeting of the House Committee, at the Institution, 2·30.

TUESDAY, APRIL 1.
Jews' Infant Schools, Annual Distribution of Prizes to the Teachers' Hebrew Classes, 5.
Hand-in-Hand and Widows' Home Asylum, House Committee, at the Home, 6·30.

NOTES OF THE WEEK.

◆

The important discussion at the meeting of the Berkeley Street Synagogue on Sunday morning on the invitation of the United Synagogue to co-operate in the carrying out of its East End Scheme, resulted in the adoption, though by a narrow majority only, of the resolution moved by Sir Philip Magnus that such co-operation should be given if the Delegates had power to discuss the scheme *de novo*. The broad and enlightened views expressed by Sir Philip Magnus sharply contrasted with the cramped sentiments of an influential section of the meeting, who have not yet been educated to see the necessity of sinking individual differences of observance in order to co-operate for the common weal of Judaism, and who thereby clearly demonstrated that narrow-minded views are not altogether confined to members of one section of the community. The speakers who scouted all association with the United Synagogue because that institution represented religious views not in harmony with those of the Berkeley Street Synagogue are possessed of very short memories. But a very few minutes before they gave utterance to these opinions the annual report of the Treasurers had been read, in which prominence was given to the fact that at the last distribution of prizes to the pupils of the Religion Classes the Chairman of the day was a Vice-President of the United Synagogue, Mr. Benjamin L. Cohen. Mr. F. D. Mocatta eloquently rebuked those who would maintain the schism in the community by declaring that they should consider what the founders of the congregation would have done had they now been with us, and not their action of half a century ago.

◆

There was a strong likeness between the objections raised by Sir Philip Magnus to the Synagogue portion of the East End scheme, and those expressed by Mr. Samuel Montagu, M.P., at the Federation, and by Mr. S. Alexander at the Council of the United Synagogue. The key-note of all these speeches was the necessity for dispersing the East End Jews instead of congesting them in one district. Sir Philip Magnus was as emphatic as Mr. Sidney Woolf, Q.C., who would have accepted the United Synagogue's invitation on the present lines of the scheme, in his desire to co-operate with that powerful body in the interests of the mass of the London Jews. The acceptance of his resolution, however, does not shut out the prospect of the ultimate co-operation of the West London Synagogue in this important movement. If that co-operation is not accorded at first the fault must be shared by those who, against our opinion, induced the Council of the United Synagogue to commit the tactical blunder of adopting, with ill-advised haste, the first six recommendations of the Executive Committee, which practically embody all the principles of the scheme, without submitting these principles in the first instance to a conference. Far different to the decision of the Berkeley-street Synagogue is that of the Elders of the Spanish and Portuguese Synagogue, who have resolved "courteously" but definitively to decline the invitation. The action of these two sections of the community should induce the United Synagogue if not to rescind the resolutions at any rate to regard them as still open to discussion.

◆

At a time like the present when free education is in the air, it is encouraging to find that Jewish schools are, to say the least, maintaining their high character for secular, as well as religious teaching. The reports of the Government Examiners respecting some of the most important of these institutions have recently been received, and they are eminently satisfactory in every case. The Jews' Free School has done admirably, as usual. It has passed 98 per cent. of its pupils, and in several standards there was not a single failure in English Reading and Composition. The percentage may well excite the envy and astonishment of many an old educational hand. But the success with which composition is taught is a still greater marvel, seeing that about four-fifths of the pupils are of foreign origin. There is something magical in teaching which has the power of making a child, who hears nothing but *Yiddish* at home, not only speak good English, but write it, and which imbues him with some feeling, however rudimentary, for literary style. The Borough Schools, in their turn, have triumphantly passed through the ordeal of the Government examination. On the boys' side the passes amounted to 98 and on the girls' side to 99 per cent. The record of a third school—the Westminster Jews' Free School—is equally creditable. Indeed, a London Jewish school is almost a synonym for efficiency, and it would be superfluous to dwell upon this monotonous recurrence of successes were it not that free education may endanger its continuance by imperilling the existence of the schools themselves. Whatever may be the political bias of individual members of the community, they should resolutely unite to oppose any measure which, directly or indirectly, might have the effect of impairing the stability of voluntary schools.

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We refer to the excellent secular teaching given in the communal schools for yet another reason. Unless the conscience of the community awakes pretty quickly, the stability of its great educational institutions will be weakened even before free education is able to do the business. It would be singular indeed if the free State School, when it does come into existence, were to be powerless to injure a given Jewish school, owing to the latter having disappeared altogether, through the apathy or the niggardliness of the Jews themselves. Yet to this pass things are likely to come, if the community does not bestir itself. The letter from Mr. Louis Davidson, the President of the Westminster Jews' Free School, which we printed last week, is the sort of epistle that saddens and irritates everyone with sensibilities. The pity of it is that the sadness and the irritation do not, in anything like an adequate number of cases, express themselves in terms of pounds, shillings and pence. It would be well if every reader of Mr. Davidson's letter could have at his elbow the Quaker in the well-known story, with his pertinent inquiry "how much art thou sorry?" Mr. Davidson tells us that he has appealed for £1,000 to get his school out of debt, and to provide ways and means for the current year. After several weeks' incubation, the community has produced the magnificent sum of £350! It only requires that this sort of indifference should go on a little longer in order to make Jewish schools things of the past. And yet if we Jews were told that we had lost our old zeal for education, we should be up in arms at once. An institution like the School in Hanway Place deserves something better than such neglect. It is a good school, doing honest work, Her Majesty's Inspectors being judges. Besides it is an ill way of requiting the services of those self-denying men and women who labour so zealously to promote the efficiency of the communal schools, to saddle them with the duty of having positively to dun the benevolent for the means of maintaining their institutions. Common gratitude as well as devotion to the educational cause ought to prevent such a *contretemps* as that of which Mr. Davidson so justly complains.

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An interesting discussion on the proposal to "schedule" tuberculosis in connection with the Contagious Diseases (Animals) Act took place in the House of Commons on Friday night. It was generally admitted that the danger of tuberculosis being contracted as the result of eating the flesh of infected animals was a real one. The only difference of opinion was as to the steps that ought to be taken to minimize the danger. One of the precautions suggested was compulsory inspection of the carcases of all animals slaughtered for food previous to permission being given for their sale. Mr. Chaplin, the Minister of Agriculture, did not show himself particularly hopeful as to the practicability of this or any other expedient; but the remarks of Mr. Ritchie, the President of the Local Government Board, were somewhat more encouraging. At any rate, the two Ministers will probably consent to receive a deputation on the subject. There can be no question that popular opinion is moving towards compulsory inspection, which would diminish the danger of meat affected by tuberculosis being sold as food, just as the chances of the milk of tuberculous cows being sold would be lessened by "scheduling" tuberculosis. When the day of compulsory inspection does come Jewish hygiene will receive a fresh vindication. If, in the meantime, Jews do their best to bring about that very desirable arrangement, their character for philanthropy will also be established by new evidence. It would be the height of selfishness calmly to enjoy the boons conferred upon us by our hygienic code, without making an energetic attempt to secure them for our neighbours.

Race and Nationality.—Professor Dr. Benedict of Vienna University in a lecture on this subject, said that among the Jews there was no definite form of the skull which is the scientific sign of the purity of race. His researches led him to state that the cause lay in the faculty of the Jews to accommodate themselves to the mental and moral condition of the European races, and wherever Jews had taken an active part in modern culture the Oriental type of their skull disappeared after one or two generations. He attributes great importance to an observation made by Renan that European Jews exhibit no specific Jewish skull. The great French *savant* proves that European Jews do not descend from purely genuine Jews, but from such as have intermarried with other races. Pure Jews in Europe are only the so-called Spaniols who immigrated into Spain in 700 of the common era and founded Toledo and other towns. These Spaniols have a very characteristic skull, the same as is seen in the figures of the Semites on the Egyptian monuments. These Jews have produced Spinoza. The Afghans he considers to be the descendants of the ten tribes and the Tartarit Jews in the Crimean peninsula to be also a fairly pure race of Jews.

Mr. L. Schaap, 9, Ferntower Road has published an Omer Calendar for 1890, giving the English dates for each day of the Omer. The price of the tiny book is one penny.

Harry S. Blok, son of Dr. Blok, 175, Albion Road, has passed the Cambridge Local Examination (Junior Division), and was distinguished in French.

INSTALLATION OF THE GRAND RABBI OF FRANCE.

[FROM OUR CORRESPONDENT.]

PARIS, 26TH MARCH, 1890.

Yesterday afternoon there was held at the Temple in the Rue de la Victoire, the solemn installation of M. Zadoc Kahn as "Grand Rabbin du Consistoire Central des Israélites de France," to give him his official title. The ceremony was fixed for four o'clock, but by three o'clock every seat was occupied. Never before had so great a crowd been seen in the Rue de la Victoire. The only passport to admission into the Temple was a card of invitation, and so great was the eagerness to witness the function that more than 10,000 applications had been made for tickets. As the large edifice can only hold 1,800 at the utmost, the vast number of the applicants had necessarily to be disappointed. It was a quarter past four when a solo on the organ announced the opening of the ceremony. Baron Gustave de Rothschild, President of the Consistoire of Paris, accompanied by five of his colleagues, then left the Temple and proceeded to a reception room in the building where the new Grand Rabbi was awaiting the deputation. He was surrounded by the six Rabbis of Paris, the Grand Rabbis of Bordeaux, Lille, Lyons and Nancy, and the Rabbis of Neuilly, Toulouse and Rouen, as well as by all the ministres officiants or Chazanim of the various synagogues in Paris. The entry of the procession into the Temple was greeted by a Baruch Haba, sung by the choir, which consisted of all the Metropolitan synagogue choirs. This solemn entry produced a veritable sensation on the large body of congregants. The Grand Rabbi was then escorted to the stall he had hitherto occupied as Grand Rabbi of Paris. Scarcely had he taken his seat than Baron Alphonse de Rothschild, President of the Consistoire Central, accompanied by the entire Consistoire, approached the Grand Rabbi, and, having read the official decree appointing him to the highest dignity in the French Rabbinate, addressed to him a few words of congratulation. With visible emotion Baron de Rothschild expressed the sentiments of profound gratitude felt by Parisian Judaism for the brilliant services which M. Zadoc Kahn had rendered to the Community for more than twenty years, and in conclusion said:—As fellow Israelites, we entertain a sentiment of legitimate pride and security in seeing our dearest interests confided to a Rabbi, who outside as well as within the synagogue has gained the sympathy and esteem of all men, and who by his very character will command respect and will know how to defend our religious rights. As Frenchmen we are well acquainted with your tried patriotism. By your example, by your animated discourses full of an enlightened spirit of religion, you will instruct the Jewish youth and you will guide it with still greater authority into the paths of duty, of honour and of devotion to the fatherland.

M. Zadoc Kahn then left his seat and entered the opposite stall which is that of the Grand Rabbin of France. The Mincha Service was read and was followed by the singing of Adonai Zecharanou. At the close of this chant,

Grand Rabbi Zadoc Kahn mounted the pulpit and completely held the vast audience under the charm of his brilliant language for nearly an hour. After having paid a tribute to the memory of his predecessors, particularly his late chief, M. Isidor, he entered on the subject of his discourse—the history of French Judaism since the commencement of the present century. Having deplored the fact that the middle ages had prevented Judaism from developing itself, he said: "We should not be too severe on errors of the past; we were not the only ones to suffer in those remote ages when nations were severely tried by so many calamities. Nevertheless the accumulated restrictions of centuries cannot be dissipated in an instant. Judaism has had the singular destiny of being the victim of every species of prejudice. It had so many claims to the gratitude of humanity, and it had to taste all the bitterness of ingratitude. It is not surprising if it had to defend itself against the recurrence of hostility, against prejudices which will not die. It was then that that great genius, whose magic name dominated the beginning of this century, conceived the idea of summoning from all the regions of his vast empire and of bringing together in solemn meetings all that our religion contained in enlightened and educated minds, in order to interrogate them on our beliefs, our tendencies, our moral laws, and our social principles. The Sanhedrin could not have been otherwise than inspired by the old spirit of Judaism and of our firmest traditions in proclaiming to an attentive world that Judaism by the fact that it adores a God of goodness, of justice, and of holiness could not be anything but a religion of peace, of probity, of love, and of universal fraternity, that it preaches to its followers the purest and most exacting principles of humanity, and finally that it places above all else love of the fatherland and absolute respect for the law. A great task lay before the Jewish community, a task that has been defined and summed up in the simple device, Fatherland and Religion. I remember reading in my early youth that these two words were borne on the insignia of the humble servants of the old synagogue at Strasbourg. At the present day we may see the same words on the seal which the Consistoire Central affixes to its official documents. It would be impossible to express in a clearer manner the spirit that animates French Judaism." The preacher next examined from the double aspect of patriotism and religion the place of the Jews in modern society. Deeply moved, he spoke of the many services which the Jews of France had been happy to render their country and declared that in the matter of patriotism they had nothing to learn from anyone. He then passed in review all the institutions which religious zeal and charitable sentiments had created in France. At the head of them he observed, stands a Central Consistory, composed of eminent men and the product of the Judaism of our land; district consistories whose authority is the more respected, since it derives its strength from universal suffrage, and, is founded, I know from a collaboration extending over twenty years, on piety and devotion and a thorough knowledge of the interests of our religion; a rabbinical corps which strictly confines itself to the circle of its duties and makes it a point of honour to neglect none; above all peace and harmony in the emulation for noble work; a magnificent flow of charity, respect for the old Jewish solidarity allying itself to a patriotism which is introduced with *éclat* into our daily life; a jealous care not to create difficulties for our Government, and in return, on its part, a spirit of equity and sympathy by which we are profoundly touched, and of which we have even to-day a striking proof; finally, relations of cordial neighbourhood and of mutual respect with other religions, which like our own, preach the love of God and love of man, the worship of duty and devotion to the fatherland. At the dawn of the nineteenth century no one conceived so brilliant a destiny for Judaism; it made promises to the country which it has faithfully kept; it has received from the past duties that were a sacred heritage, and has not betrayed them.

After this discourse, which was both a delicate literary *morceau* and a most important pastoral statement, a collection for the poor was made by a number of young people, while we were entranced by a beautiful quartette for harps, the composition of the celebrated choir master-in chief of our Temples, M. Samuel David. A Sepher was then taken out of the ark and the Grand Rabbi offered up the prayer for the country and the State. After a grand Hallelujah, the interesting ceremony was brought to a close. M. Zadoc Kahn subsequently received the warm congratulations of those who had witnessed his installation. The Government was represented by M. Dumay, Director General of Public Worship. It would be impossible to mention any names of those who were present. It will suffice to say that every one occupying a high place in every branch of activity, public and private, made a point of attending the fête.

LORD ROTHSCHILD AND THE BERKELEY STREET SYNAGOGUE.

We understand that at the invitation of Lord Rothschild, the Rev. Professor Marks has had an interview with his lordship, at which the East End Scheme formed the principal topic of conversation. Lord Rothschild strongly urged the desirability of the Berkeley Street Synagogue co-operating with the United Synagogue on this question, also of its taking a more direct part in communal work, particularly by giving greater pecuniary support to such institutions as the Board of Guardians and the Burial Society of the United Synagogue. Professor Marks embodied the statements made at the interview in a memorandum, which it was intended to read at the meeting of the Berkeley Street congregation on Sunday morning. This course was abandoned after consultation with Mr. F. D. Mocatta, it being feared that the reading of the document might jeopardise the passing of Sir Philip Magnus's resolution to co-operate with the United Synagogue in the East End Scheme, provided that the delegates were at liberty to discuss the principles of the scheme. As at present arranged, Professor Marks's memorandum will be taken into consideration at the next meeting of the Council of Founders.

THE SPANISH AND PORTUGUESE SYNAGOGUE.

At a meeting of the Elders, held on Thursday the 20th inst., in the Vestry Room of the Bevis Marks Synagogue, the invitation of the United Synagogue to send delegates to the Committee formed by the Council of that body for the purpose of giving effect to the East End Scheme, was discussed, and it was resolved: That a courteous letter be sent to the United Synagogue declining the invitation to send delegates to the Committee.

At the same meeting it was resolved that the application of the Federation of Synagogues to be permitted to hold an afternoon service in the Bevis Marks Synagogue on שבת הגדול should be acceded to. Dr. Lerner, the newly elected Minister of the Federation, will accordingly deliver his Inaugural Address in that Synagogue to-morrow (Sabbath). The service will commence at half-past three o'clock.

THE RABBINATE.

Mr. Louis Davidson has convened a meeting to be held at the Manchester Hotel, Aldersgate Street, on Tuesday next, when the following resolutions will be moved from the Chair:

"That, previously to the election of a new Chief Rabbi it is necessary—1. That a representative Board for the regulation of public worship shall be instituted, which shall, with the guidance of the Chief Rabbi, exercise in matters of Synagogue discipline and ritual, the powers hitherto solely invested in the Chief Rabbi. 2. That the constitution of the United Synagogue shall be so amended as to render possible the admission of the West London Congregation of British Jews as a constituent Synagogue. 3. That it shall be open to each synagogue to make such alterations in the order of the service and ritual as may be agreed to by a majority of not less than three-quarters of the members voting, but subject to to the sanction of the Board mentioned in Section 1."

The Great Synagogue Centenary.—The Rev. Dr. Adler will preach to-morrow morning שבת הגדול, at the Great Synagogue, on the occasion of the hundredth anniversary of its consecraction. The Lord Mayor has signified his intention to attend the service.

The Rev. Dr. H. Adler.—A remarkably fine large-size etching of the Rev. Dr. Hermann Adler has just been added to the series of portraits of public men issued by Mr. J. Watts, Fine Art Publisher, 4, Bath Street, Glasgow. When Dr. Adler recently visited Manchester, he gave a sitting to Mr. J. Guttenberg, the result being a life-like photograph. This portrait has been etched by Mr. C. Laurie, of Edinburgh, with great artistic effect. Whether regarded as a fine specimen of the etcher's craft, or as a faithful likeness, the portrait merits the highest praise. The etching measures 29 by 22 inches, and should meet with a large sale.

Messrs. Joseph and Smithem, of Moorgate Street Buildings, the architects of the Rothschild Buildings and the large block of dwellings erected in Brady Street, for the Four Per Cent. Dwellings Company (of which Lord Rothschild is Chairman), have been commissioned by the Trustees of the Guinness Fund to prepare plans for a block of buildings to be erected on one of the sites secured by the Trustees. We may mention that the selection of Messrs. Joseph and Smithem for this important work is due to the favourable impression made upon Lord Rowton and Sir Edward Guinness on their recent inspection of the Rothschild Buildings erected from the designs of Mr. N. S. Joseph.

Muscular Judaism.—At the Oxford and Cambridge Athletic Sports on Tuesday at the Queen's Club, Kensington, Mr. N. M. Cohen, of Jesus College, gained for his University the contest of throwing the hammer; the distance being 94 feet 2 inches, or nearly eleven feet beyond the highest record of Oxford. He afterwards threw 100 feet.

Chess.—Mr. Israel, of Cambridge, was one of the players in the inter-University Chess Match.

Marylebone Guardians.—We are requested to draw attention to the fact that there are two ladies offering themselves for election as Guardians for Marylebone—Miss McKee for St. John's Wood Ward, and Miss Lee for Grove and Regent's Park Wards.

Home for Incurables.—Mr. Jonathan Hutchinson, President of the Royal College of Surgeons, and Mr. Fred. I. Smith, B.A., M.B., have been elected respectively honorary consulting surgeon and physician of the Jewish Home for Incurables.

Baroness Henry de Worms will have evening parties at 42, Grosvenor Place, on Wednesday, May 7th and Saturday, May 10th.

Mr. Delissa Joseph, F.R.I.B.A., of Basinghall Street, is one of the seven architects invited by the Kensington Board of Guardians to submit designs for the proposed additions to the Kensington Infirmary.

At the recent Cambridge Local Examination held at Sunderland, Julius Alprovitch (15) of South Shields, successfully passed the Junior Division, having among his papers a chapter on the Book of Samuel to translate from Hebrew into English.

Miss Maria Florence Sessel, pupil of Miss Pyke, Pombal House, The Drive, West Brighton, has passed the preliminary examination of the Associated Board of the Royal Acacemy of Music and the Royal College of Music.

CORRESPONDENCE.

JUDAISM AND MODERN THOUGHT.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Under the title of "The Rabbinate—a Symposium," a correspondent sends you an article which is to me very sad reading. It is sad indeed to learn the width of the chasm which divides intellectual thought amongst modern Jews with probably similar aims, how differently various thinkers desire to see evolved the future of the ancient race! My complaint against your correspondent is his want of sympathy with, and inability to estimate the honesty of "the other side." He expresses no sympathy with the honest thinker torn by doubts, or oppressed by difficulties he cannot overcome. In fact, he cannot realise the intellectual characteristics of the present age. It is by and through doubt that the great triumphs in science have been won. It is by and through doubt that history has been made to yield some very unexpected results. Still your correspondent would seem to deny us in theology the use of the same methods by which these victories have been gained. Is this fair? He is unjust also to those, with whose conclusions he may differ, when he calls them "transgressors," and his remarks on their conduct are neither charitable nor kind.

Jews are as much as any other people influenced by the intellectual environment in which they live. They cannot, if they would, sever themselves from the intellectual progress of the age; their intellectual sympathies are too keen and their activities two great not to be carried along in the triumphal progress of modern knowledge.

In no department of human knowledge has there been greater activity or better results than in the department of comparative theology. I shall assume that your correspondent is acquainted with the current literature of this subject. But in his communication to you, he carefully ignores everything that has been done, not only in comparative theology, but in Egyptology, Assyriology, philology, and in physical science. The results obtained in the study of these subjects and sciences compel us to modify our views considerably as to the volume of scripture. Without in the least intending to enter upon the thorny path of Biblical criticism, I may venture to say, that the general effect of the destructive criticism of Wellhausen, Kuenen, Renan, Robertson Smith, and others cannot be disregarded even by the most conservative thinkers. They and other Biblical critics have established (or to be cautious, have nearly established) the non-Mosaic character of large portions of the Pentateuch. But it is undoubtedly proved that the Pentateuch (whoever were the authors) is a composite work and not the book of one author. If it be difficult to fix any date or dates of its component parts, it is clear, that its *issue* took place at different periods greatly separated in time. These results compel us to shift our stand-point. Defects and imperfections in the record have been shown. Mistakes and misconceptions have been proved. Inconsistencies and discrepancies have been noted—how can we reconcile these blemishes with an absolutely divine Law? We simply apply the methods of ordinary historic criticism and we are compelled to accept the result, even if that result cause us pain and disappointment.

In the department of comparative theology the results of enquirers are still more destructive. It would seem that the cosmology of Genesis is Assyrian, and that the ethical part of the Decalogue is of Egyptian origin. The three great festivals are Sun festivals and Baal was worshipped at precisely similar times of the year. The cause of such times being selected as festivals was undoubtedly astronomical. The whole doctrine of sacrifices is now being re-examined by Robertson Smith and from the results already attained, it is probable that our old opinions concerning sacrifice are very far from the truth. The social laws and the laws relating to land and inheritance show no superior wisdom. They compare very unfavourably with Roman law. The institution of a priestly caste, I believe, was the most fatal element of Mosaic legislation. Your correspondent seeks the cause of the decline of religious fervour. Is it difficult to find? It is due to the decline of religious belief. We cannot reconcile the imperfections, to which I have referred, with divine wisdom and divine perfection. The Berkeley Street Congregation have never attempted to reconcile the the difficulties of modern thought with dogmatic Judaism. That congregation has been hitherto content to protest against Rabbinism. At the present day *that* is not sufficient. Your correspondent sneers at the doctrine of progress and change. He believes in immutable laws. Certain fundamental laws may be immutable, but for a complicated code like the Mosaic code, regulating every act of life to be unchangeable is to be condemned. Altered conditions of life require altered forms of law. Facility of adjustment is the highest merit we can claim for any law. The rule of the universe is change. The law of evolution, which can be applied to such various phenomena, is the expression of change and modification to meet altered conditions. The laws of the Medes and Persians claimed to be immutable, they do not enjoy much respect at the present day for such pretensions. Are we to class divine laws with such ancient and effete legislation?

The last half century has witnessed many and very considerable changes in modes of thought and practice. We are naturally, and by force of our modern civilisation progressive creatures. As we extend our mental horizon we obtain new points of view and our opinions undergo change. The immense intellectual activity during the last fifty years in all departments of knowledge has prepared us for the changes in thought and practices which will inevitably come in the near future. Your correspondent, and those who think with him, cannot quench the forces that now seem to be working. The public mind is deaply moved by an ardent desire to harmonise *as far as possible* modern thought with ancient tradition, and to diminish *as far as possible* the intellectual severance of the honest doubter and the simple believer and to find a common ground for the union of those who dare to question ancient beliefs and those who regard doubt as almost sin. That such common ground exists, I do not doubt, and that it may be discovered is the earnest hope of many zealous reformers, whose only objects are the preservation of our one simple and fundamental doctrine and its unique custodians, the ancient race, whose past history foreshadows future triumphs in the region of religious thought, but whose future fate can but be imperilled by the uncompromising Conservatives, whose irrational enmity to the progress of knowledge constitutes the greatest danger to the well-being of the race and the preservation of the faith.

Yours obediently,
Alfred G. Henriques.
Brighton, March 25th, 1890.

JEWISH HEROISM.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Although, judging from history, the sin of cowardice can scarcely be laid at the door of the Jew, yet I think that an instance of positive heroism on the part of a poor Polish Jew, which of late has come under my notice, deserves more than the mere consciousness of a deed nobly done, but should, in justice, receive a publicity which I am sure will be gratifying to all your readers.

For some months past I have been attending, in my capacity of Visiting Minister, a Jewish inmate of the German Hospital, Dalston, named Joseph Stopnitski, a baker by trade. He was admitted into the hospital under the following circumstances: About six months ago, on the outbreak of a fire in Greenfield Street, E., he was suddenly aroused by the cry that two children were asleep in an upper room of the house in which the fire was raging. In an instant Stopnitski rushed into the house and managed to enter the room, when unfortunately the door slammed behind him, and the room was soon enveloped in dense smoke. In the attempt to admit air, the poor fellow shivered the window pane with his arm, sustaining in the act such terrible lacerations that at one time it was feared he would have to lose his arm altogether. The visitors at the hospital can testify that the pious resignation with which he has during the past six months borne the most excruciating agonies is only equalled by the act of heroism itself which has brought him to his present pitiable condition. He is now an out-patient of the German Hospital, but his arm is far from well, and he is consequently unable to undertake any mechanical work.

I shall be most happy to receive from any members of the community whose sympathies are appealed to by this case, any contributions towards a small fund which shall serve both as a mark of our admiration for this humane and noble action on the part of our coreligionist, and also as a means of obtaining a livelihood for this man and his family in the coming months during which he will be incapacitated from performing any hard and trying work.

I shall be pleased to administer and to attend personally to the application of any such monies as may be kindly entrusted to me on behalf of this most deserving case.

Yours obediently,
Hermann Gollancz.
10, Aden Terrace, Green Lanes, N.
March 24, 1890.

SYNAGOGUE MANAGEMENT.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I have received to-day, as others have, the half-yearly synagogue accounts Enclosed therewith is what is described as the first annual report to the seat-holders. The management state they are encouraged to pursue this course in the hope that it will be the means of arousing a greater interest than is at present displayed by its recipients in the affairs of the synagogue. I am not desirous to name this particular synagogue as the remarks I trouble you with are applicable to them all. I venture to think that the gentlemen who cause this report to circulate cannot believe that such a printed statement of affairs will exercise a beneficial influence in the direction they seek. I have been a subscriber to the synagogues for twenty-five years. I have never been invited, or has any other unofficial seatholder, to attend a conference to hear a report from the management to the congregants on the affairs of the community and to encourage discussion and evoke an interest. It is impossible and not desirable for us all to be committee-men. But the circular proves at last that the management must appeal to the body corporate to join with them in a joint endeavour to arouse greater enthusiasm in the communal affairs.

They will never achieve their aim by the means of a printed circular. If they are really desirous to take their constituents into their confidence, let them issue bi-annually a statement of the affairs of the congregation as now submitted, and invite a meeting of the whole body of the seat-holders to discuss in the Synagogue Chambers the report submitted to them. We may be told that we have elected our representatives and such discussions are their province, not ours. What do we know of the views of the gentlemen who represent us? As a rule we have never heard their opinions on communal management, their names it is true are submitted for election, but is opportunity afforded the members to hear their opinions? There are unfortunately only two positions in a congregation, the parnasim and the beadle, the body corporate have no existence excepting when they are called upon to pay their subscription. It is unreasonable to expect people to be interested in affairs in which even if they offer a suggestion they are pooh-poohed. Let the management make the experiment, it will be no expense to convoke the members to discuss their next circular, and if judiciously managed I am sanguine of its good results.

Yours obediently,
A 25 Years' Subscriber.

MARRIAGE CUSTOMS AND WEDDING RINGS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—In a Note last week you referred to a wedding custom "in accordance with which a tree was planted at the birth of every child, male or female. When the children grew up and were married, the bride's wreath was formed of leaves intertwined from her own and her husband's tree." I should be obliged if any of your readers can inform me where this custom obtained and if it still survives.

Myrtle branches have been suggested with the use of the "steeple spice-boxes," but this, I think, has been done under a wrong impression, and I have been often tempted to believe that the use of branches really belonged to some other article of ceremonial use, with which the spice-boxes had become confused.

Although branches of trees have been associated with the so-called "marriage-rings" the precise connection has never been made clear. We have in the custom described apparently some clue to the association, which might be interesting to follow.

Yours obediently, Zeus.

On Friday last Mr. Henry Zimmerman was elected a member of the Royal Society of British Artists.

Mr. H. B. Marks, of Messrs. Henry Marks and Sons, Limited, read a paper on Sponge, on the 19th, at St. James's Hall, Piccadilly. The paper dealt comprehensively with the commercial value of sponge, its uses in the arts, and other interesting details.

THE EAST END SCHEME OF THE UNITED SYNAGOGUE.

◆

INTERESTING DISCUSSION AT THE BERKELEY STREET SYNAGOGUE.

On Sunday morning the members of the West London Synagogue of British Jews, after disposing of the business of the annual general meeting (a report of which is given below), took into consideration a letter received from the United Synagogue, asking the Berkeley Street Congregation to co-operate in giving effect to the scheme for founding a synagogue and provident society in East London, and to appoint three delegates who should join the Committee now in course of formation.

The Rev. **I. Harris**, M.A., Secretary, read the letter from the United Synagogue, as also a later one addressed by Mr. P. Ornstien, the Secretary, to Mr. F. D. Mocatta, who, in an interview with Lord Rothschild, had asked for a supplementary communication in order to make it clear what the United Synagogue desired. In his letter Mr. Ornstien stated :—"I take it that the Council have simply enunciated certain principles which they would like to see carried out. The recommendations merely settle the lines upon which the General Committee should proceed. If you will refer to the wording of the first 3 resolutions you will observe that each of them commences with the words 'That it is *desirable*, &c.,'—a form of words which gives a freehand to the General Committee which is formed under recommendation 4. Manifestly the General Committee will be in a position to discuss the propriety of carrying out the whole or any part of the Scheme. The Scheme is merely a basis upon which the General Committee will have to work and obviously outside bodies could not be invited to-operate in carrying out certain measures unless they had submitted to them, in the first instance, a framework of the Scheme upon which their co-operation is sought."

On behalf of the Council of Founders, Sir **Philip Magnus** moved the following recommendation of that body :—"That the West London Synagogue, whilst very desirous of co-operating with the United Synagogue in considering a scheme for the amelioration of the social and religious condition of the Jews of the East End of London, experiences some difficulty in appointing Delegates, having regard to the letter of the Secretary of the United Synagogue of February 20th, stating that six resolutions on page 8 of the scheme have already been adopted ; but will gladly do so, if they can be assured that they will have full opportunity of discussing the whole question of the best means of providing Synagogue accommodation for the East End of London." Sir Philip Magnus said that he would ask the meeting to consider what was implied by the six recommendations, which, as stated by Mr. Ornstien in his letter to Mr. Mocatta, had been adopted by the Council of the United Synagogue. The report of the Executive Committee was of an argumentative character and was well drawn up. It urged the establishment of a synagogue and of a provident society, and appended to the report was a scheme setting out clearly what the proposals were. It was all very well for Mr. Ornstien, in his explanatory letter, to say that the recommendations were given in the form of a wish, commencing as they did, with the words "it is desirable," but they were placed before the Council of the United Synagogue only as being desirable, and not before the Berkeley Street Synagogue, whose co-operation was sought. The Council having adopted the scheme, any delegate sent from that congregation would be bound to express approval of everything set forth in the report. The invitation as contained in the fifth recommendation of the Executive Committee did not ask bodies invited to consider whether the scheme was or was not desirable, but to give effect to the scheme already adopted. The last recommendation defined the duty of the Committee to be formed, as being that of issuing an appeal for funds to give effect to the proposed scheme. Now, he ventured to think that the United Synagogue had adopted a very unusual course. When entering into the consideration of so important a matter as the improvement of the condition of 57,000 Jews in the East End one would have thought that other bodies would have been invited to a conference to consider the general principle ; but the United Synagogue had reversed the ordinary procedure. They first adopted principles and then called a conference to give effect to them. He would be very sorry if the Berkeley Street Synagogue, by standing on its dignity, should be prevented from joining the United Synagogue in so good a cause as that of ameliorating the lot of the bulk of the Jews in the metropolis. The position of their own congregation was so assured that if by acceding to the request of the United Synagogue they believed they could be of benefit to their fellow Jews in the East of London, then they ought readily to accede to the proposal. All question of dignity should be laid aside, and they ought to welcome the invitation held out to them. It was the first time they had received an invitation of this character, and he again declared if they honestly believed, after reading the scheme, that by carrying it out they would improve the well-being of their coreligionists, then they should pocket their dignity altogether and send delegates to the United Synagogue. Personally he had strong doubts whether the scheme would have that effect. To those familiar with the condition of the Jews in East London, the proposal to erect one colossal synagogue and to place it in the position suggested by the scheme was as little calculated to improve the condition of the East End Jews as anything could be. A sort of geographical confusion had been made between Whitechapel and the East End. It seemed to be forgotten by the promoters of the scheme that the East End had various districts of which Whitechapel was but one ; a synagogue in that district only could therefore not serve the purposes of the whole of East London. Every one who had studied the question would be willing to admit that Whitechapel was congested as far as Jews were concerned. If there was one policy which should commend itself to thoughtful men, it would be that of scattering the Jews over a wide area and not to congest them in one place. Such congestion encouraged the existence of a Ghetto, and would lead to a Jewish question, and the existence of such a question meant trouble and persecution. What was wanted was to Anglicise the foreign Jews and to scatter them. The scheme itself admitted this; but how was the desire that the Jews in the East End should be "encouraged to spread over the metropolis" to be brought about ? By erecting one great synagogue ! If, therefore, the Berkeley Street Synagogue sent delegates to the United Synagogue, and he for one would be glad to do so, they should have an official assurance from the United Synagogue that the entire scheme was subject to reconsideration. What was wanted in the East End was not one synagogue, but a number of synagogues. He was informed that there were already twenty-two synagogues in the district, and if these were not sufficient a little expenditure would give all that was required. The principle of Shoolism was not a bad one and should be encouraged rather than discouraged. There was no need in the East End for a large outlay on bricks and mortar, but for men with brains and hearts to live there, and to devote their time and thoughts and will to the betterment of the condition of their foreign brethren. He believed that the interest on the £20,000 it was proposed to expend on the establishment of the large synagogue, plus the annual expenditure, would suffice to provide efficient ministers for the synagogues already in existence ; men, who would impress on their charges the necessity of conforming to English customs, men who would be their friends and counsellors and would always be among them instead of living at a distance. A scheme of that nature would tend to improve the condition of the East End Jews, and if he saw that the proposals now before them gave any chance of such improvement he would be the first to advise the appointment of delegates to confer with the United Synagogue (cheers). Sir Philip Magnus, in conclusion, read an extract of a letter he had received on this subject from Sir Julian Goldsmid.

Sir Julian's opinions on this subject are as follows :—"One word on the general subject of the plan for East London amelioration, which has been circulated by the United Synagogue. I have read it carefully, and I am disappointed. The desire to do good, we must all appreciate. The plan itself seems to be expensive and yet inadequate. The small synagogues in the East are not filled ; and yet it is proposed to build a monster synagogue where large numbers are intended to be gathered. I doubt their coming ; I doubt their paying for seats ; I doubt the necessity for building under any circumstance, and still more do I doubt the advisability. Then, too, provident societies are of course excellent things ; but whether the poor Russian and Polish Jews who, owing to oppression and poverty, are often superstitious and ignorant, cannot understand the thing itself or even if they do understand can be induced to devote any portion of their terribly scanty incomes, even to so good an object, I more than doubt. And finally, although the proposal to obtain the services of suitable ministers who should understand the language and habits of these people, and yet win them from their prejudices and bring them to take the modern English view of Judaism is in itself admirable, I again doubt the possibility of finding any or if any sufficient of such men ; and even if as I hope, I am wrong in this, the finding them is obviously the steps which should come before all other action. Consequently, the impossibility for our Synagogue to accept the invitation will not really prejudice the chance of success of a feasible scheme."

Mr. **H. G. Lousada**, in seconding the recommendation of the Council, said that there was a rival scheme at work, that of Mr. Samuel Montagu. Whereas the object of Mr. Montagu was to disperse the Jews in the East End, the spirit of the United Synagogue was to centralise them. Mr. Montagu advocated the maintenance of the minor synagogues, and as such a policy was not inconsistent with the establishment of a large synagogue he did not see why the scheme of the United Synagogue could not be brought in harmony with the ideas of Mr. Montagu. He thought it possible that the Berkeley Street Synagogue should to a certain extent co-operate with the United Synagogue, but they should know in the first instance to what they were committed. There were several reasons why he was anxious to co-operate with the United Synagogue. In that congregation they were not all acquainted with the actual requirements of the Jews in East London. When therefore they were asked to co-operate with another body in the interests of those Jews, it was not for the richest congregation in the metropolis to hold its hands, provided of course that its own position would be considered by having the opportunity given to it, through its delegates, of discussing the entire question. They wanted, therefore, as stated in the resolution proposed by Sir Philip Magnus, an official communication from the United Synagogue to that effect, and when that communication was received he would be glad to co-operate with the United Synagogue not only in the scheme under discussion, but in everything tending to advance the well-being of fellow Jews. (Cheers.)

Mr. **Sidney Woolf**, Q.C., moved as an amendment to the recommendation of the Council : "That the West London Synagogue do accept the invitation of the United Synagogue to co-operate with them in the measures to be taken to give effect to a scheme for the foundation of a Synagogue and Provident Society in East London, and that the meeting do proceed to appoint three gentlemen to serve on the General Committee now being formed to carry out the Scheme." Mr. Woolf said that many of the arguments of the mover and seconder should have been reserved for the Committee of the United Synagogue, when they were sent to that body as delegates from the West London Synagogues. The second letter from the United Synagogue did, in his opinion, indicate that it was open to delegates to discuss the general scheme, and even if that were not so, he saw no reason why the invitation of the United Synagogue should not be accepted. It had long been the desire of the leading members of the Jewish Community to see what could be done for the East End Jews, and as the result of their deliberations the United Synagogue had seen fit to formulate a scheme for a Synagogue and a Provident Society. Having decided on that scheme the United Synagogue had come to them in Berkeley Street, and asked their assistance in carrying it out. It was possible that the schemes of Mr. Samuel Montagu and of others could be carried out side by side with that of the United Synagogue. The action taken by that body was a step in the right direction, and it would be fatal on the part of the Berkeley Street Congregation, if they were to refuse the invitation. He asked the meeting, therefore, not to reject the invitation, but to see whether their views and those of the mover and seconder of the resolution could not be carried out by the Committee now being formed.

Mr. **Leopold Schloss** seconded the amendment. He said that the invitation of the United Synagogue ought not to be refused for captious or any other reasons. It had been argued that the scheme did not remedy the whole evil ; the United Synagogue had never claimed that it did cover the entire question. With 57,000 persons to be legislated for, there was room not alone for the plans of the United Synagogue but also for other schemes. Did Sir Philip Magnus think that the poor Jews could move farther East ? Where they lived at present rents were within their means, and they had the advantage of being near their workshops. He read the letter from the Secretary of the United Synagogue to Mr. Mocatta as leaving it open to discuss everything at the conference. The Synagogue should therefore send the three delegates asked for, and if it were found that their views were not accepted, then they could retire. Such a course would be deplored, but in any case their synagogue would have done its duty. He regretted to find in the scheme two great blemishes. Provision was only made for 200 women, whose spiritual education should be a primary duty, and the hope was held out that the preacher who would address his congregants in the jargon would be appointed for life instead of being engaged only for two or three years, when the people would be able to understand English.

Mr. **Oswald J. Simon** said that Sir Philip Magnus's main objection was to the adoption of six recommendations before inviting the co-operation of outside bodies. But the last three simply empowered the United Synagogue to form a General Committee, and the Berkeley Street Synagogue could not have been invited unless those resolutions had been passed. The other three resolutions did affect the scheme but they were as material to the proposition that the United Synagogue should invite the Berkeley Street Congregation as to the other three. The whole of the great problem affecting the welfare of the East End Jews was primarily an affair of the United Synagogue, which was undoubtedly the representative of the vast majority of Jews in London. The United Synagogue was confronted with the circumstance that 57,000 persons of the Jewish race and religion were outside the pale of the Jewish community, and it was essentially the business of that institution to bring them into the fold. The United Synagogue was grappling bravely with one of the gravest problem in the Jewish community. Its scheme had for its object to draw the poor Jews away from the insanitary hovels in which many of their Chevras met for divine worship, and to introduce proper services in a commodious and healthy synagogue. The only obvious course was to plant a synagogue in the midst of those people according to their own ritual. He was aware some people thought it inconsistent that the Berkeley Street Synagogue should support a scheme for a ritual differing from its own (cries of "hear, hear," and "no, no"), but they were bound to share in everything that would raise the status of their brethren in faith.

Mr. **Alfred G. Henriques** believed that the congregation had no power to contribute to a synagogue not based on its own lines, for co-operation without doubt included contribution. Assuming, however, that they could co-operate, the scheme was not one of which they could sufficiently approve. An institution could not stretch its conscience, and if that congregation as such possessed a public conscience they would not adopt such a scheme. He was second to none in his desire to better the Jews in the East End, but he held that they should disregard the wishes and requirements of those people if such were inconsistent with modern civilisation. Was the establishment of a Beth Hamedrash and a Beth Din on a stronger basis calculated to better Judaism ? He imagined that the object of the separation of fifty years ago was to cut away from Rabbinism, and to lead English Jews to higher conceptions and loftier aims. Now when the generation who had founded the congregation had passed away, would their descendants re-establish Rabbinism on a stronger and more reliable basis ? A policy of masterly inactivity was the best for the present. The hopes of many members of the synagogue had been disappointed, since no other congregations in London had been affiliated to it. He was sorry for it, but they should not let the next synagogue they assisted to establish be one opposed to their principles and tending to make the ignorant cling to their ignoracne and to add superstition to superstition.

Mr. H. **SIMON SAMUEL** supported the resolution.

Mr. W. **EMDIN** opposed both resolution and amendment as leading to entrance to the United Synagogue. He was averse to a synagogue which was opposed to the principles of the West London Synagogue.

Mr. **CHARLES SIMON** urged the meeting to remember that they were Jews before being reform Jews; and because they were reform Jews, they should not place any difficulty in the way of co-operation with other Jews. They surely did not wish to stand before the country as another sect. He regarded it as a compliment that the United Synagogue had asked the Berkeley Street Synagogue to co-operate in the East End Scheme. If they could bring about improvements in the scheme on the lines favoured by them, they would be doing much good.

Mr. J. Q. **HENRIQUES**, Chairman of the Council of Founders, said he sympathised neither with amendment nor resolution. He was opposed to sending delegates because they could not on religious grounds co-operate with the United Synagogue. Were they now after fifty years to abandon the principles for which the congregation was established? He was one of the two surviving founders of the synagogue, and, as such he asked again, were they after half a century of servitude and success to abandon their principles, they who were to be a beacon and a light to Jews in general, and establish an Orthodox Synagogue, which among other observances would keep the second days of the festivals?

Mr. **MOSES MOSES**, as one born and bred in the East End, said that the bulk of the Jews in that part of London were independent people and had their own benevolent societies. From his past experience he felt sure nothing would induce them to leave their Chevras.

Sir **PHILIP MAGNUS**, in replying on the whole discussion, reiterated his desire to co-operate with the United Synagogue, and he would regret if it should go forth that any large number of the members were unwilling to go hand in hand with that Synagogue in any good object. He was not without hopes that the views of so influential a body as the Berkeley Street Synagogue would induce the United Synagogue to rescind the resolutions already adopted, and if so, he would gladly do his best in helping to attain the desired praiseworthy object.

The **CHAIRMAN**, in summing up the debate, said that the resolution and amendment were not contradictory. Five years ago they had accepted an invitation from the United Synagogue to co-operate in the housing of the poor. Co-operation would not be more dangerous now than then. He might be told that in the first instance no religious question was involved. But he did not care an atom about a synagogue. All he cared for was to raise the mass of the Jews, and nothing tended to bring them to rational and lofty and civilised ideas so much as placing them under competent ministers of religion. The mass of the Jews in the East End were independent, and it was an indignity to class them as paupers. The great glory of the West London Congregation was the enormous influence it had exercised over English Jews. If the synagogues fifty years ago had been conducted as they were at the present day, there would have been no thought of a split in the community. They must therefore view the question not from what their fathers said and did half a century back, but from the manner in which they would have acted had they been alive now. The whole English Jewish question was now in a very excited state, and it would come badly from their congregation to send a direct refusal to the United Synagogue. Mr. Mocatta mentioned that Sir John Simon, who had sent an apology, would, had he been present, have voted for Mr. Sidney Woolf's amendment.

The amendment was then put to the vote and rejected, nine hands only being held up in its favour.

Mr. F. G. **HENRIQUES** then moved and Mr. J. Q. **HENRIQUES** seconded the following further amendment:—That the members of the West London Synagogue, while sympathising with any proposal for ameliorating the condition of the Jews in East London, are of opinion that they should not co-operate with the United Synagogue in giving effect to the scheme affirming the desirability of founding a synagogue in the neighbourhood of Whitechapel, such synagogogue to be a constituent of the United Synagogue and established on principles at variance with those on which the West London Synagogue was founded and is maintained.

The amendment was likewise lost, but by a comparatively small majority. The recommendation of the Council, as moved by Sir Philip Magnus, was then agreed to, 28 voting in its favour and 25 against.

The meeting terminated with a vote of thanks to the chair.

As stated above, the annual meeting of the members was held on Sunday in the Committee Room. In consequence of the special business already reported there was an unusually large attendance. Mr. F. D. Mocatta was voted to the chair in the absence of Mr. Jacob Q. Henriques, Chairman of the Council, who, however, arrived at a later stage of the proceedings.

Mr. F. G. **HENRIQUES**, Senior Treasurer, brought up the Treasurers' Report and Financial Statement. The former document which is an amplification of the balance sheet and gives a history of the general affairs of the congregation during the year, states that almost for the first time the synagogue would be quite free from debt. It had a legacy fund of £8,000, a reserve fund of £3,000, and the late Sir Francis Goldsmid's bequest of £20,000. The interest from these funds supplemented by other sources of revenue, assisted in defraying the expenditure. From that point of view the financial position was very satisfactory, and the debts having been paid, the time had arrived for the establishment of a sinking fund. The expenditure showed a decrease of £117; the income from seat-rentals was higher, but that from offerings was lower. The congregation was continuing to increase, fifty-three new members having been admitted during the year. That year had been almost entirely devoid of interest. Owing to a technical irregularity which the Treasurers deeply regretted the synagogue would not be represented on the Board of Deputies for the present session. It was worthy of record that at the distribution of prizes to the pupils of the Religion Classes in July, the chair was occupied by Mr. Benjamin L. Cohen, one of the Vice-Presidents of the United Synagogue. The following is the concluding passage in the Report: The Treasurers feel that they will not be travelling out of their province if in the record of the year's events they make sympathetic allusion to the recent death of the Chief Rabbi, Dr. Nathan Marcus Adler, so important a representative of the Anglo-Jewish community, and one so widely and deeply respected that his loss is deplored by the West London Synagogue in common with all other congregations. His many virtues were gracefully referred to from the pulpit by the Rev. Isidore Harris in a memorial sermon preached on the Sabbath following the funeral, while the representatives of the congregation, both lay and clerical, attended to take part in the special service held in his honour at the Great Synagogue.

The Financial Statement having been adopted, it was resolved, on the motion of Mr. **ALFRED J. WALEY**, Senior Warden, that of the balance £800 be invested in the Permanent Fund, and £500 be added to the Reserve Fund.

On the motion of Mr. **H. G. LOUSADA**, seconded by Sir **PHILIP MAGNUS**, a vote of thanks was passed to the Treasurers, Messrs. F. G. Henriques and Mr. B. Elkin Mocatta, for their admirable report. The present report, it was stated, was the twenty-eighth presented by Mr. Henriques.

Messrs. A. J. Waley and Harry Sylvester Samuel, two of the retiring Wardens, were re-elected, and Mr. David Albert Levy was elected third Warden in place of Mr. Claude G. Montefiore, who had resigned owing to the state of his health.

A vote of thanks was, on the motion of the **CHAIRMAN**, passed to the Wardens for their services during the past year. Among these services was a regular meeting every Tuesday morning at the synagogue to transact current business.

Messrs. Claude G. Montefiore, Daniel Schloss, and Alfred J. Waley were elected members of the Council to fill vacancies caused by the death of Mr. Philip Falk, and the retirement of Messrs. J. Brandeis and Samuel Mocatta.

The Auditor (Mr. George Emdin) was re-elected, as were also the Beadle (Mr. I. Lazarus), and the Burial-Ground Keeper (Mr. Moss Myers).

Mr. **HARRY SYLVESTER SAMUEL** moved the following recommendation of the Council: That the portions of the Prophets for the Day of Atonement and for the Festival Afternoon Services be read in English as on Sabbaths. Mr. Samuel said that what was right on 52 Sabbaths could not be wrong on the most important day in the religious year and on festivals.

Mr. **OSWALD J. SIMON** seconded the resolution, which was agreed to, and the **CHAIRMAN**, in putting it, urged that the study of Hebrew should not be allowed to lapse. If this were done, the loss to Judaism would be immense.

HAND-IN-HAND AND WIDOWS' HOME INSTITUTION.

On Sunday last the Annual General Meeting of the contributors to the Hand-in-Hand and Widows' Home Institution was held at the Institution, 23, Well Street, Hackney, Mr. E. L. **FRANKLIN**, President, in the chair.

The **CHAIRMAN**, in moving the adoption of the Annual Report and Balance Sheet (an abstract of which appeared in last week's *Jewish Chronicle*), said that since the amalgamation of the two institutions there had been a gradual but steady increase in their sphere of usefulness, and there were fifty per cent. more inmates in the institution during the past year than when the two homes were under separate control. In spite of this great increase in the expenditure the subscriptions had decreased nearly twenty-five per cent., but the Committee were strengthened in the knowledge that there were those in the community who were always willing to support such an institution as their Home. It had been a source of gratification to the Committee that formerly it had seldom been necessary to issue a special appeal, and had the subscriptions been increased in the same ratio as the number of inmates the required income would have been fully secured. The institution had been very fortunate in the receipt of upwards of £700 in bequests, the whole of which would be funded, thus permanently increasing the income by upwards of £20 annually. The average cost per inmate had been reduced to eight shillings per week, an amount lower than any former average, and probably lower than any similar institution in the Kingdom. The general health, in spite of the sickness prevailing during the past year, had been very fair, and only two or three inmates had suffered during the recent epidemic. He hoped that those contributors who were opposed to the addition of the paying wing would be reconciled to its importance and utility. Such an institution was required, and to have erected one specially would but have placed another burden on the already heavily taxed community. The offer to the Hand-in-Hand Asylum to provide the cost of the new wing was so generous and was accompanied by such liberal conditions that it could scarcely have been refused. The Home had lost one of its most active and generous supporters by the death of Mr. George Cohen, and the Committee would miss one of their most benevolent and genial colleagues. He hoped, however, that one of the sons would follow up the good work and maintain the traditions of the father.—(Cheers.)

Mr. J. **HARRIS**, C.C., in seconding the resolution, drew attention to the decrease in the number of those who attended the annual meetings. The financial support of the contributors although of the highest importance was not all the Committee required, but also the presence and the sympathy of the subscribers. It had become fashionable to assume that because few contributors attended the annual meetings of the communal charities there was perfect satisfaction with their results, but it would be far more encouraging if more volunteers came forward to carry on the work.

After some remarks from Mr. H. L. **HARRIS**, the Report and Balance-Sheet were unanimously adopted.

The Honorary Officers were re-elected as follows: President, Mr. E. L. Franklin; Vice-Presidents, Messrs. J. Harris, C.C., and Wolfe Isaacs; Treasurers, Messrs. S. Pool, and A. Oppenheimer; Honorary Secretary, Mr. M. Davis; Auditors, Messrs. C. Davis, L. Levy, and the Rev. S. J. Roco. The Committee were re-elected with the addition of Messrs. M. Duparc, Moss Cohen, and I. Weber. Votes of thanks were passed to the honorary officers and Committee, Mr. Asher Green, the Honorary Superintendent; Mr. M. Harris, the Chairman of the House Committee; the Staff, and to the Chairman.

OPENING OF THE BRADY STREET DWELLINGS.

The magnificent and commodious block of buildings situated in Brady Street, Whitechapel, which have been erected by the Four Per Cent. Industrial Dwellings Company, Limited, are now completed and ready for occupation.

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MR. F. GOODALL, R.A., will send to the Academy, a portrait of the late Sir Moses Montefiore. The aged philanthropist is represented sitting in a chair, holding in his hand the telegram which the Queen addressed to him on the occasion of his centenary. The portrait has been executed from photographs, with the assistance of relatives of the deceased baronet. Considering that the artist never saw the original during his life, the likeness is a remarkably faithful one.

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The Jewish Chronicle.
LONDON: FRIDAY, MARCH 28, 1890.—5650.

THE LABOUR CONFERENCE.

In the course of the exciting debate on the Jewish Question which took place in the Austrian Reichsrath just a month ago, Herr Turk, one of the leaders of the anti-Semites, was at great pains to prove that, both by precept and example, Judaism was on the side of the capitalists. The somewhat stale reproach evoked a remarkable retort from Rabbi Dr. Bloch, the outspoken Deputy for Kolomea in Galicia. "The great authorities of the Talmud, the illustrious men of Jewish history," exclaimed the eloquent Deputy, "were all workers and artisans; and the social-political legislation which is now being promoted in Europe for the benefit of workmen is due to Semitic inspiration. The Aryan never had sympathy for the workman. What is the principle on which the German Emperor is now acting in assembling a Conference of the Powers to limit the hours of labour? Decidedly a Jewish principle. Four thousand years ago we Jews gave you the Sabbath and thus regulated the working week!" These words, uttered while the Labour Conference was still in the stage of suggestion, have been strikingly illustrated during the progress of the deliberations. The first idea of the German Emperor was to induce the European States to agree upon a uniform law by which the length of the working day might be regulated. Partly through the conflicts of rival schools of economic thought, and partly through the bitterness of the industrial competition in the markets of the world, this scheme was frustrated. The result was that, so far as the hours of labour were concerned, the Conference was unable to improve on the old Hebrew legislation. Much, however, yet remained to be done in order to render the full value of the Jewish institution of the Sabbath available to the working classes, particularly those of the Continent. At the special instance of the Pope the Conference appointed a Sub-Committee, presided over by a Prince Bishop of the Roman Catholic Church, to study the whole question, and the fruit of its deliberations is that the first resolution on the protocols of the Conference is a re-affirmation of the Jewish Sabbath Law, which, as Dr. Bloch has reminded us, was the earliest attempt to protect the labouring man from the exploitation of his employer.

The circumstances of this re-affirmation add very considerably to its interest from the Jewish point of view. Christianity has adopted many institutions from Judaism, but, in the crucible of Aryan compromise, they have undergone strange transformations. The Jewish Sabbath was originally, in a large measure, an industrial institution. It was the weekly holiday of the first community of free workmen that the world has known, a protest against the merciless serfdom which grew out of the inferior morality of other nations and of which the Jews had tasted the bitterest dregs in the brickfields of Pithom and Ramses. The Deuteronomic text of the law especially reminds the children of Israel of their presumably Sabbathless "bondage in the land of Egypt." Christianity found it at first impossible to impose this institution on the slave-ridden Occident. Greek and Roman agreed in deriding this concession to the despised worker, and the result was a compromise with pagan institutions and with the slave conception of labour. The Sabbath fastened itself on the *Dies Solis* and became exclusively a Church institution. Of late years the industrial origin and aim of the Jewish Sabbath have been more and more acknowledged. Proudhon devoted a whole pamphlet to the subject, in which he extolled the practical wisdom of Moses; and Macaulay, in his speech on the Ten Hours Bill, marked a further progress of popular exegesis by a splendid tribute to the economic value of the Sabbath. The action now of the Berlin Labour Conference in placing the observance of the Sabbath foremost among the agencies which are to improve the condition of the artisan class, marks a new and decisive stride towards the Jewish view of the Sabbath. The Powers of Europe combine to re-affirm the Jewish Sabbath Law in its original intent, and it is not unlikely that they may follow the methods of Mosaic legalism in putting it into effect. It is to be hoped that, at the same time, they will not lose sight of the necessity of reasonable concessions to Jewish labour, similiar to those which were introduced into the English Factory Laws at the instance of Sir David Salomons.

The Jewish interest of the Conference is not limited to this one item on its agenda. Its very existence may, without exaggeration, be described as a triumph of Jewish principles. In the passage we have quoted above from Dr. Bloch's speech occurs a remark that "the Aryan never had sympathy with the workman." To a great extent this is true. The Aryan races were essentially warlike, and it was a necessity of their conception of life that they should employ slave labour. The soldier was their highest social type, the workman the pet object of their contempt. On the other hand the Jews were always the People of Peace, and with them Wisdom and Work took the place occupied by Valour and Dominion among the ideals of the Aryans. The labourer was the most honoured person in the Hebrew Commonwealth, while, among the Greeks and Romans, his calling was judged unworthy a free man. The Midrash tells us of a workman taking precedence of the Chief of the Sanhedrin, and being justified in the act. All the Rabbis, even the greatest, were handicraftsmen, and so, too, were the Apostles. To this day the Aryan prejudice with regard to the workman has continued its hold in the West. The humblest stage of contemporary Society is still that of the workman, while military honours are the distinctions reserved for the great ones of the earth. But the progress of economic science, and the organisation of labour have rudely shaken this arrogant *Anschauung*. The Berlin Labour Conference is a proof that the world is coming round to the Jewish estimate of Labour. This result is not so directly ascribable to the influence of Jewish teaching as is the revindication of the Sabbath on which we erewhile dilated; but still it is interesting to notice that among the prominent teachers who have helped to bring it about have been three men of Hebrew race, Ricardo, Lassalle, and Karl Marx.

Indeed but for Lassalle it is very unlikely that we should ever have heard of a Labour Conference at all. The whole movement is another experiment in the State Socialism which the famous agitator first taught Prince Bismarck, and which is destined yet to play a colossal part in political and social progress. Lassalle was not a professing Jew, and it is impossible to say that he was guided in his opinions by Hebrew tradition, although anyone in search of a text-book of State Socialism might fare worse than choose the Pentateuch. But the combination of economist and political agitator which made Lassalle what he was may be clearly traced to historic causes of a peculiarly Jewish kind. Every Jew has derived from the mediæval avocations of his race a taste for political economy, and in 1848 the still vivid recollections of the Ghetto forced every Jew to embrace the Democratic cause.

ANTI-SEMITISM IN BERLIN AND VIENNA.

It is greatly to be feared that the retirement of Prince Bismarck from the Chancellorship of Germany will give a strong impetus to the anti-Semitic agitation. This view is shared by the Berlin correspondent of the *Daily News* who telegraphed on Friday night: "Court Chaplain Stöcker, who has for several years been silent, because he and his anti-Semitic party were obstacles to the Union of the Conservatives and National Liberals, made an anti-Semitic speech of the worst kind, and he was so noisily applauded by the Conservative Party, that there can be no doubt that the agitation against the Jews will be resumed before long. Whilst the Chancellor was in office the Conservatives did not venture to show their cards in this respect, not because the Chancellor was very fond of the Jews, for he disliked them—but because Prince Bismarck was wise enough to see that the anti-Semitic movement was the beginning of a reaction, and likely to thwart his plan of founding a great middle party, consisting of Moderate Conservatives and National Liberals."

The same correspondent also states: "Some sensation has been caused by the bestowal of the third class of the Red Eagle Order upon the anti-Semitic leader, Court Chaplain Stoecker. The event has, however, no political significance whatever. The other Court Chaplains have received the same distinction, and besides this it was Dr. Stoecker's turn to receive this order according to seniority."

We learn from a telegraphic agency that a private meeting of the Berlin Rabbis was held on Tuesday to consider what steps should be taken to counteract the Judenhetze. It was decided to petition the Emperor against the action of Dr. Von Gossler, the Minister for Public Worship.

Equally unsatisfactory news is to hand from Vienna. It might have been supposed that the recent debates in the Reichsrath, where the anti-Semitic deputies were so conclusivly worsted by Dr. Bloch and Prof. Dr. Zucker in the discussion of the Government Bill for regulating Jewish communities, would have injured the anti-Jewish propaganda. That this is not the fact is shown by the Muncipal Elections held in Berlin on the 19th inst., when in all but two Wards anti-Semites were elected. The members of this party now number nearly half of the entire Council. The *Times* correspondent in Vienna calls timely attention to the damaging effect which the predominance of anti-Semitic views may have on the prosperity of the capital. He observes: "As the anti-Semite politician is a man of undefined principles, neither Liberal nor Conservative, but merely the exponent of religious intolerance and a flatterer of the working classes in all their prejudices against their employers, the growth of anti-Semitism in Vienna can only be regarded as a public calamity. If the anti-Semites once got the upper hand in the Town Council, a great part of the capital which now sustains the trade of Vienna would be scared away, and the decline of this city as a commercial centre would become almost irremediable."

Maternity Cases at the London Hospital.—The House Committee has adopted the suggestion made by Mr. S. Montagu, M.P., at a meeting of the Governors on the 5th inst. in order to avoid the unseemly struggles of foreign Jewessse applying for maternity tickets. The House Committee has given directions that the forty tickets per week allotted to Jewesses shall be ballotted for. In order to convince the women that the ballot is fairly conducted, each applicant will herself be allowed to draw a number out of the bag.

Epps's Cocoa.—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk. Sold only in packets, by Grocers, labelled—'James & Co., Homœopathic Chemists, London."—Also makers of Epps's Afternoon Chocolate Essence.—[Advt.]

If the house in which you live is going to be sold over your head, why not purchase it? Don't cripple your business by taking the purchase money out of it, and certainly do not borrow the money with the chance of having it called in at an inconvenient time. Get a liberal, cheap, and expeditious advance from the Temperance Permanent Building Society, 4, Ludgate Hill, E.C. Forms and full particulars free by post.

THE JEWS OF RUSSIA.

[From our Correspondent.]

St. Petersburg, 21st March, 1890.

There is no evil without a remedy, and the deplorable condition of the Russian Jews is not without its remedy also. The remedy indeed is so effectual that it has been crowned with complete success. The Jews who do not like their present surroundings in Russia emigrate. Of course there is emigration and emigration, and the tide of Jewish emigrants that flowed into London could not be said to have led them on to fortune. The present scheme is more effectual, it sends them to America. A Hamburg emigration agent, Mr. Wolf, has organised a very admirable system, and sends his agent all over Russia collecting emigrants. His efforts have been crowned with complete success, and he has had an average of 30 Jews a day arriving from Russia. The Russian papers pretend to be very much amused with Mr. Wolf and talk of his "Geschaft" and the "Grajdamin," finding itself unable to say anything absolutely detrimental to Mr. Wolf, contents itself with remarking that Russia at least should be very grateful to him, and should certainly do all in its power to aid him in his laudable enterprise. This "Grajdamin" is a very amusing paper and has some very remarkable ideas about trade. For instance, it points out that the ordinary Russian tradesman sells cotton handkerchiefs at the price of three roubles each, but that the Jew never asks more than two roubles. This fact completely astounds the commercial expert of the "Grajdamin," who fancies there must be lurking somewhere a deep, impenetrable reason for this remarkable cheapness. "Why," he asks his readers almost pathetically, "why does the Jew sell cotton handkerchiefs at a loss?" The possibility of the Jew's contenting himself with smaller profits than upright Christian tradesmen consider legitimate never seems to enter the "Grajdamin's" head. Half the success commercially speaking of the Jews and of the equally hated Germans in this country, is due to the fact that the Russian retail dealer has an inordinately disproportionate idea of what his profits ought to be, and consequently the Jews and Germans can afford to undersell him, which they invariably do.

Hated and dispised as the Jews are in this country, it is refreshing to come across authentic cases of respect shown them. The Eletz correspondent of the *Voskhod*, reports that in his town at least Jews are treated with humanity and respect. Eletz is a busy centre for the corn trade, and its inhabitants have more than once had occasion to recognise the enormous benefit they derive from the presence of Jews in their midst. Most of the charitable and useful institutions in the town are supported by them, and the town owes the existence of its Alexandrovski Technical School, to the public spirited benevolence of the Russian railway King, Poliakov, a Jew. From a purely commercial point of view the presence of Jews is felt to be a boon. Before their advent, the corn trade was in the hands of one or two monopolists, who exploited the unfortunate land-owners and peasants, fixed regulated prices amongst themselves, and grew rich at the expense of the producer. The Jews have introduced the healthy stimulus of competition, they are content with smaller profits, and they are more speculative, and advance money on reasonable terms. The benefits accruing to Eletz by the presence of Jews are not exceptional phenomena, and indeed the real reason of the hatred of the Jews and Germans is that they are everywhere more enterprising and more businesslike than the Russians, only it is not every Russian town that has inhabitants sufficiently shrewd not to trust the false accusations brought against the Jews by interested parties, and able to judge for themselves.

JEWS' INFANT SCHOOLS.

The following is the Report of H. M.'s Inspector on his recent Inspection of the Jews' Infant Schools. The Reports on the Hebrew Examination are also appended:—

Commercial Street School.—The elementary teaching is thoroughly sound and intelligent; Object lessons are varied, judicious, and effective; Kindergarten work is most successfully carried out. Order is very good, and the tone of the school is extremely bright and cheerful. Many changes in the staff have this year caused special difficulties which have been ably surmounted.

Buckle Street School.—This school has been removed within the year to large and excellent premises, and is very well conducted. The writing is particularly good throughout the school. Arithmetic has been well taught, but the youngest children need more of brisk mental exercises. In singing, the time exercises need somewhat more attention. The reading is generally, but not quite uniformly good, a little improvement is to be desired in the classes taught by the eldest pupil teachers. The increased space available for the movements of the little ones, the light, cheerfulness, and general comeliness of the rooms have had a marked effect on the discipline, which is now very pleasing and satisfactory. The pupil teachers, though much of their work lacks finish and exactness, have distinctly improved within the year.

The following is the Report of the Hebrew Examiners, Rev. B. Berliner and Rev. J. F. Stern:—

Commercial Street School.—204 pupils were presented for examination in Standard I. of the Chief Rabbi's Code. It is gratifying to us to record that 100 per cent. passed. The Reading was more fluent than on any previous occasion. The Commandments, Prayers, and Bible Stories, were well-known. In the lower classes the results were equally satisfactory. Many bright and intelligent replies were elicited when questions were put in a different way to that taught by the teachers, thus showing that the educational work is carried out intelligently and skilfully. In addition to the pupils examined in Standard I., there were 645 examined in subjects below the standard.

Buckle Street School.—One hundred and ten children were examined in Standard I. of the Chief Rabbi's Code, and 100 per cent. passed. The Prayers, Commandments, and Bible Stories are taught with the same zeal and intelligence as in the parent school. In the lower classes 366 pupils were presented for examination, they are well grounded in all elementrry subjects.

A bust in terra cotta of Mr. Solomon Hyam Cohen, of 32, Broadway, Westminster, has been placed in the Westminster Town Hall. Mr. Cohen has been a vestrymen of the United parishes of St. Margaret's and St. John's, Westminster, for upwards of 33 years. He also served the office of Guardian of the Poor for many years, and was Overseer for three consecutive years. The *Hull Critic* having stated that Councillor Cohen, of that town, probably was the first Jew elected to serve on a Christian Burial Board, it may be interesting to state that Mr. Solomon H Cohen has been for twelve years a member of the Burial Board of the two Westminster parishes mentioned above, having succeeded the late Canon Conway, Rector of St. Margaret's.

Concerts for the Poor.—On Wednesday evening the concert at the Jews' Free School was under the direction of Mr. Arthur Cohen, who obtained the service of the following ladies and gentlemen: Vocalists, Miss Schidrowitz, Miss Cohen, Mr. W. Speyer. Instrumentalists: violin, Miss Annie Cohen, Mr. A. Speyer; piano, Mr. de Hart; reciter, Miss Editn Emanuel; conjurer, Mr. James Castelio.

THE RABBINATE.—A SYMPOSIUM.

THE LIBERAL VIEW.—I.

(BY "JUDÆUS.")

I have been asked to contribute to the discussion of this subject by considering it from the liberal standpoint. It is obvious that the questions which will have to be dealt with at this juncture, if theoretical Judaism is to be made a faithful reflection of actual Judaism, as constituted by the ideas, the aspirations and the lives of modern Jews, fall under two distinct heads. There are questions relating to the Synagogue—to use the term in its restricted sense; and there are questions which are extra-synagogal. Of these the former have the more direct and the more practical interest for the Jew, inasmuch as he has no choice but to take the Service as he finds it, and freedom to modify it after his own pattern is necessarily denied him. The latter, on the contrary, affect him but slightly. Since they do not inevitably restrict his liberty of action, any interest they may have for him can only be an abstract one. Regulations for ensuring observance of the dietary prescriptions are put in force by the Ecclesiastical authority; but no one is compelled to obey those regulations. The Beth Din sits periodically to administer Jewish law as orthodoxy understands it; but the jurisdiction of this ancient court is practically confined to the foreign population of the East End, and the English Jew hardly knows of its existence. In determining the steps to be taken in view of the approaching election of a Chief Rabbi, the whole range of powers and duties connected with the ecclesiastical office will doubtless receive careful attention. The observations, however, which I desire to offer on the present occasion will be restricted within narrower limits. I propose to confine them to questions connected with public worship, which, because they affect every Jew personally, are of superior importance from the practical, whatever they may be from the theoretical, point of view.

The correspondence that has lately been printed in the *Jewish Chronicle* proves beyond a doubt that there is a strong body of communal opinion in favour of ritual changes. Men do not take the trouble of expressing their views in print unless they hold those views strongly. Above everything they do not run the risk of incurring the odium to which they may expose themselves by signing their names to letters advocating a new departure, unless they are convinced that the circumstances of the times urgently call for such advocacy. Nor is this a mere *argumentum ad hominem.* The necessity of changes in the order of public worship obviously can only be established by reference to living wants as expressed by individuals. No mere theory, either old or new, can be trusted to determine what form the Synagogue Service ought to assume. The real standard is to be sought for in the requirements of the worshippers; theory ought to be invoked solely for the purpose of deciding whether any of those requirements are inadmissible by reason of their encroaching on essentials. For such a decision authority is needed; but what that authority is to be is a moot question upon which I propose to say a word before I have finished. It is tolerably clear, however, that the modifications of the Service which are demanded by the majority of liberal-minded English Jews at the present moment are comparatively small, and that they can be carried out without touching the vital constituents of Judaism, as they are defined by reason and common-sense.

It may be taken for granted, then, that those influential men who have lately testified in the columns of this journal to the necessity of modernising the Service have been the spokesmen of a large section of the community. For every one man who has the power, and is at the pains, to speak, there are hundreds who silently vote with him. That such is the case in the present instance is almost self-evident. During the last half century the Service has unquestionably undergone modifications, with the cognisance and assent of authority. But it would be idle to pretend that the improvements thus effected have really sufficed to bring the form of public worship into harmony with existing ideas. I will not cite as a proof the smallness of the ordinary Sabbath congregations; for I shall be met with the rejoinder—the force of which I do not admit—that the fact is due to causes which are quite independent of the effectiveness of the Service. I turn from those who do not go to the Synagogue to those who do, and I am content to rest my case on their experiences. Are they impressed by the Sabbath Service? Does it help them to pray? Do they feel better spiritually when they have quitted the House of God than they did when they entered it? I have no doubt whatever that a minimum of the congregants—those of the old school, who are attached to the existing form of Service by ties of sentiment—are able to answer these questions in the affirmative. I will even admit that the *majority* of the worshippers at the Great Synagogue, for example, are in the same category. But as regards congregations which, to use a convenient term, I may call more modern, I have no hesitation in declaring that the majority are neither intellectually nor spiritually in touch with the Service, and that to them it practically makes no appeal whatever. And if this complaint be well-founded generally, with how much greater force may it be urged in regard to the young—to those congregants who are old enough to want a higher feeling aroused than mere curiosity, and yet are not so old as to be able to withstand the impact of nineteenth-century thought.

Compared with the intellectual and religious changes which Englishmen in general—and Jews are necessarily included—have undergone during the last fifty years, the Synagogue Service has been subjected to merely infinitesimal alterations. A revolution has swept like a huge wave over the Jewish mind in that momentous interval, and while our ideas and our convictions have been carried by the shock far away from their old moorings, the Synagogue remains where it was, high and dry on the strand, beyond the reach of the sea of thought and of life that flows and surges in the distance. To everyone, save those who are content to preserve Judaism as a theory, rather than as a living system, such a state of things is a matter of the deepest concern. What is to become of the religion if the Synagogue is fated to be an increasingly fainter reflex of the ideas and the aspirations of living Israelites? It is urged that the readjustment thus suggested will fail of its object, that no mere alterations of a liturgy will make people more pious or more moral. But to argue thus is to deny that public worship has any potency whatever as a religious force. If a Service that makes some response to the spiritual needs of the worshippers must not be expected to influence his daily life, what, I should like to know, is the precise function that may properly be assigned to it? If public prayer is not to impress, and so to ennoble, the congregants, what is it to do? The argument is a palpable *reductio ad absurdum*, which would be beneath notice were it not employed so persistently. Those who use it forget that an effective Service is more than ever needed in these days, when, owing to the decline of home religion, which I, for one, sincerely deplore, the Synagogue has, almost single-handed, to discharge the duty of preserving Judaism.

The religious centre of gravity, then, lies in public worship. Instead of advocating the *laissez faire* policy, and complacently thinking that in so doing he has acquitted himself of his responsibility, the sincere lover of Judaism will join hands with those who would make those improvements in the Service which, without being revolutionary, shall yet suffice to rally to it the thoughtful and educated Jew. The present juncture affords a peculiarly favourable opportunity for performing this task. Public opinion is ripe. When only two years ago I ventured to formulate in these columns the changes which I believed were required by English Jews of the moderately liberal type, I was told that I was before my time. Events have proved the contrary. The views I expressed were simply the echo of opinions that had taken firm root in the thoughtful minds of the so-called "orthodox" section of the community. All that was needed was a propitious moment for giving effect to those opinions. That moment is come. Who can doubt that the end of the old—and, I hasten to add, spiritually fruitful—ecclesiastical *régime* had been fixed by the thoughts of many conservative English Jews as the starting point for the onward religious movement which they had os long seen to be necessary? They believed that to agitate for concessions during the late Rabbinate would have been to provoke irritation and discussion, which, in their opinion, would have been an evil sufficiently grave to outweigh the religious benefits they aimed at securing. There was also the danger of defeat, and the possibility of their demands accomplishing nothing save the awakening of strife. Besides these there were others who recognised the existing authority as a power whose *dicta* it was beyond their province to question. The Chief Rabbi was their law, their conscience. Whatever he sanctioned would *ipso facto* be right; but it was not for them to suggest what he ought to sanction. It was enough that he did not move of his own accord. Thus for various reasons the thinkers of the community, desirous though they were of changes, held their hand while the late *régime* lasted. And now that an interregnum has commenced are they to be blamed if they avail themselves of it to effect those improvements which they conscientiously believe to be demanded in the interests of Judaism? The present juncture affords them an opportunity which, had they not been restrained by a strong sense of public duty, they would have created long ago—the opportunity of effecting such modifications of the Service as shall commend it to the intelligence and the feelings of the educated Jew, and yet shall not offend against moderation. It is an opportunity, too, not for despotic action which would violently level up all congregations to one rigid uniformity of ritual, but for such procedure as shall ensure to each congregation perfect liberty either to progress within a carefully defined area, or to remain where it is. But this part of the subject I must reserve for consideration in a concluding article.

LITERARY INTELLIGENCE.

In the *Magazin für die Litteratur des in und Auslandes*, a high class literary periodical edited in Berlin by Karl von Schlieben, there appeared lately an essay on Heinrich Heine and his popularity in England as a writer of excellent German prose and poetry. It is shown there that although Carlyle calls Heine a blackguard, and denies him the title of a poet and wit, he is nevertheless one of those few foreign poets and writers whose works are read in England with great delight and appreciation. The author of the essay in question is Dr. Chotzner, of Harrow, who has been appointed a permanent literary correspondent to the aforenamed journal.

"By Order of the Czar," a serial story of Russian life, by Mr. Joseph Hatton, will be published next month in the usual three volume form. Many of the incidents and characters have especial interest for Jewish readers.

Mr. Sidney Lee will write on the poet Gower in the next volume of the Dictionary of National Biography.

The forthcoming number of *The Babylonian and Oriental Record* will contain an article by Professor Terrien de Lacouperie on "The Deluge Tradition and its Remains in Ancient China."

Herr Sigmund Schossberger de Tornya has presented to the Academy of Sciences, at Buda-Pesth, the sum of 10,000 florins, the annual interest of which is to be expended in publishing translations into the Hungarian language of the works of the most important foreign writers on National Economy.

Dr. Michael Bernays, the celebrated Professor of Literature at the University of Munich, has resigned his chair, as he intends to take up his residence at Carlsruhe. The Professor has been the recipient of many complimentary demonstrations from colleagues and pupils, and from ninety of the principal Professors in Germany.

A German contemporary reports that Professor Graetz has been elected an honorary member of the "trieity society historteal" in Texas. We decipher this typographical puzzle to be "Trinity Historical Society." The same journal makes another statement, which will be new to Englishmen, that the ex-premier, whom it raises to the peerage by the title of Lord Gladstone, is translating into English the late Dr. Döllinger's work on "the Jews in Europe."

Rechtsanwalt Dr. Heinrich Meyer Cohn, of Berlin, lectured last week in connection with the Lehranstalt für die Wissenschaft des Judenthums on "the Jews in England of the present day." The lecture is to be reprinted in the *Allg. Zeitung des Judenthums.*

JEWS' DEAF AND DUMB HOME.

The Annual General Court of the Governors and Subscribers of the Jews' Deaf and Dumb Home was held on Sunday at the Home, Walmer Road, Notting Hill. The Lord Mayor presided, and among those present were the Lady Mayoress, Sir Philip Magnus, President of the Home, Rev. Dr. Adler, General Moberly, Chairman of the Deaf and Dumb Committee of the London School Board, Mr. Kekewich, Secretary of the Education Department of the Privy Council, the Rev. I. Samuel, Mr. and Mrs. Henry L. Cohen, Mr. and Mrs. E. H. d'Avigdor, and Miss d'Avigdor, Mr. and Mrs. B. Birnbaum, Mrs. E. A. Davidson, Mrs. Edward Halford, Mrs. Lemon, Miss Magnus, Miss Samuel, Messrs. H. B. Birnbaum, Salis Falk, H. A. Franklin, Henry Hart, Joseph Joseph, B. Kisch, Joshua M. Levy, L. Lewisohn, Laurie Magnus, H. P. Marsden, Stephen L. Marsden, Edward Sebag Montefiore, S. S. Oppenheim.

Sir Philip Magnus, in moving the adoption of the annual report and balance sheet, said that the most important event during the past year in connection with the education of deaf mutes was the publication of the Report of the Royal Commission appointed to enquire into the education of the Blind, Deaf and Dumb. The recommendations contained in that report would be likely, if adopted, to exercise considerable influence on the future of the Home. In November last an important Conference of school managers and others interested in the education of deaf mutes was held at Manchester, to consider the recommendations of the Commissioners, and he was pleased to be able to announce that the Vice-President of the Council on Education, Sir William Hart Dyke, was in hopes of bringing a measure before long into Parliament to give effect to those recommendations. Under such a measure, the Home might hope to obtain from Parochial Boards of Guardians grants towards the expense of maintenance of the inmates; and the managers might also expect, if the education of deaf mutes were to be placed on the same footing as that of other children, that the Home would receive grants from the Education Department on the results of the examinations by Her Majesty's Inspectors. Under such a new system it would not be necessary for the Committee to make as many appeals as before to the Jewish community, and they would be enabled to take in a number of day scholars not belonging to the Jewish faith without in any way interfering with the denominational character of the Home. Sir Philip expressed his satisfaction at the establishment of a workshop, where the boys would acquire a familiarity with the use of tools, and he stated that the Committee had readily acceded to a request of the Committee of the Bayswater Jewish Schools to allow some of the pupils of that institution to receive manual instruction in the workshop. However much it might be deplored, continued Sir Philip Magnus, the demand for education in an institution such as the Home was likely not to decrease but to increase, owing to the increase in the intermarriage of deaf mutes, which unfortunately raised in a very large rate the number of deaf mutes in the Jewish community. Replying to some criticisms on the expense of the maintenance of the institution, he said that considering 30 pupils were not only educated, but also boarded and lodged, the expenditure of £1,200 was by no means excessive. It must also be remembered that a competent Director and Instructor was as necessary for 30 as for 200 children. In conclusion, Sir Philip Magnus made an earnest appeal to the community for liberal support to the Home in order to enable the Committee to continue their eminently philanthropic and civilising work. (Cheers.)

Mr. B. Kisch, M.A., seconded the adoption of the report, which was agreed to.

The Report stated that Sir Philip Magnus and Mr. Schöntheil, the Director, attended the Conference at Manchester referred to by the former in his speech. The Home has completed its 25 years, and the Committee congratulate its supporters on the steady progress which the oral system of instruction for the deaf and dumb, practically unknown in England a quarter of a century ago, has made since its introduction into this country. The Home is in a satisfactory condition. The subscriptions during the year 1889 show a decrease of £11 4s. 1d., the donations amounted to £26 less than in the previous year. After a reference to the death of Miss Anna Maria Goldsmid, and to the presentation of a portrait (painted by the donor) of the deceased benefactress by Miss Estelle d'Avigdor, the report mentions that to render the education of the boys as efficient as possible, the Committee, recognising the importance of technical instruction as a training for mechanical pursuits, have fitted up a commodious workshop, with the necessary benches, lathe and tools, some of which have been kindly presented by members of the committee; and thanks are especially due to Mr. B. Birnbaum for his assistance in the equipment of this department. The domestic arrangements of the Home have, as hitherto, been carefully attended to by the Ladies' Committee, to whom thanks are cordially given for their successful efforts in maintaining the Institution with due regard to economy and efficiency. To the Directors and Staff and to the Matron, the Committee acknowledge their indebtedness for the attention given to the responsible duties of their respective offices. No improvement is recorded in the support given to the Institution by provincial Jews, although several children have been admitted from the provinces during the year. It is to be deplored that in a large city like Manchester there should be only one annual subscriber of a guinea, while three children from that city are maintained in the Institution. The Committee commend this fact to the notice of the Ministers of the Provincial Synagogues, in the confident hope that through their influence this anomaly will be removed.

The honorary officers were re-elected as follows: President, Sir Philip Magnus; Vice-President, Mr. H. L. Cohen; Treasurer, Mr. Edward D. Stern; Hon. Secretary, Rev. I. Samuel, Auditors, Messrs. W. Jeff Cox and Ernest H. Collins.

An examination of the children was held by Mr. S. Schöntheil, the Director, and gave emphatic proof of the marvellous success of the system through which tuition is given in the Home. Several of the pupils, particularly in committing long sentences to memory, exhibited a marked degree of intelligence often wanting in children endowed with all their faculties. It was affecting, too, to hear them give very clearly hearty cheers for the distinguished visitors.

The Lord Mayor, who was loudly cheered, then briefly addressed the meeting. His Lordship said that the subject of the oral instruction of the deaf and dumb was not new to him, for only on the previous day he had received from the indefatigable Honorary Secretary of the Jewish Board of Guardians, Mr. Lionel L. Alexander, a letter enclosing a pamphlet which he himself had written twenty-five years ago. He rejoiced in the reflection that his small efforts in that direction had had something to do with the gratifying results witnessed that day. He remembered at the time mentioned by him calling on the Secretary of the Asylum in the Old Kent Road, and trying hard to induce him to favour the oral system, but that official pooh-poohed it and thought it impracticable. Great was his satisfaction on visiting the Asylum a few months ago to find that wiser counsels had prevailed and to witness the performance of Richard III. by children every one of whom had been born deaf and dumb. As long as a quarter of a century back a school, conducted on the oral system, was in existence in Rotterdam, and it was from that school he had gained his experience. He could not help calling to mind the valuable assistance the movement had received from the late Baroness Mayer de Rothschild. He had been glad to give evidence before the Royal Commission, one of the members of which was their friend, Mr. Lionel Van Oven, and he hoped that the result of the inquiry and of the Commissioners' report would be the means of helping the Jews' Deaf and Dumb Home. He was perfectly delighted with what he saw that afternoon, which reflected the greatest credit on the Director, who had some excellent material to work upon. He congratulated the poor children and their parents that the former were placed under the fostering care of a Director, who was so thoroughly devoted to the duty devolving upon him. (Cheers).

The Lady Mayoress then distributed the prizes.

The Rev. Dr. Adler, in proposing a vote of thanks to the Lord Mayor and Lady Mayoress, said that all must have been delighted with the results of the examination. Never before had he heard the children speak with so much distinctness. The Report of the Royal Commission was of special interest to Jews, not merely because a Jew was a member of that body, not merely because so many brethren in faith gave evidence before the Commission, but because the method of oral instruction was stated to be the one best calculated to make deaf mutes intelligent and useful members of society.

Mr. Kekewich, in seconding this motion, said that it was long since he had seen so satisfactory and interesting a record of the work done in any similar institution. Great good was effected by enabling the children to communicate orally with one another. He hoped that the Code to be laid on the table of the House of Commons would meet with the approval of all those present.

The motion was put and carried unanimously, and briefly replied to by the Lord Mayor.

General Moberly, Chairman of the Deaf and Dumb Committee of the London School Board, expressed his very great pleasure in proposing a vote of thanks to the ladies' and gentlemen's Committees of the Home. Speaking not without experience he might say that he had never seen so good an outcome of intelligent instruction. He sincerely congratulated the committees on their success.

Mr. H. A. Franklin seconded the motion, which was carried unanimously.

Sir Philip Magnus, in acknowledging it, proposed a vote of thanks to the director, the staff, the officers, and matron of the Home, which the Rev. I. Samuel briefly seconded.

Mr. S. Schöntheil having returned thanks on behalf of all whom the terms of the motion included, the meeting terminated with the reading of a short prayer by one of the pupils.

JEWISH CONVALESCENT HOME.

The fifteenth General Meeting of the Governors and Subscribers of the Jewish Convalescent Home, South Norwood, postponed from the 22nd January in consequence of the death of the Chief Rabbi, was held on Wednesday afternoon, at the Mansion House, the Rev. Dr. Adler, in the absence of the Lord Mayor, in the Chair. Among those present were the Rev. Dr. Adler, Dr. Maurice Davis, J.P., Messrs. M. N. Adler, E. N. Adler, George S. Joseph, F. D. Mocatta, Mr. and Mrs. M. Castello, Mrs. H. L. Bishoffsheim, Mrs. S. M. Keyser, Mrs. Simeon Lazarus, Mrs. Morley, Mrs. Hermann Myer, Mrs. George Raphael, Mrs. Magnus Schaap, Mrs. Henry Solomon, Miss Isabel Goldsmid, and the Misses Adler.

The Rev. Dr. Adler, in apologising for the absence of the Lord Mayor, said that his Lordship's absence must have been unavoidable, since as late as Monday afternoon the Lord Mayor had assured him of his intention to preside at the meeting.

On the motion of Mr. Manuel Castelo (who expressed his satisfaction at the small amount of working expenses), seconded by Mrs. Bischoffsheim, the annual report and balance sheet, an abstract of which we have already published, were adopted.

The Chairman moved: That this meeting recognising how urgently the community needs a Convalescent Home at the Seaside, cordially approves the action of the Committee of the Jewish Convalescent Home in establishing a Branch at Brighton in connection with their institution, and strongly recommends the same to the generous support of the public. In support of his resolution, Dr. Adler, after a reference to the munificent gift of £1,000 towards the building of the seaside branch, said that there could be no exaggeration in speaking of the importance of Convalescent Homes. Those who were in good circumstances were, after suffering from illness, enabled to go into the country to regain their health and vigour, and they must be anxious that the same boon should be conferred on the suffering poor. The Jewish poor for reasons patent to all are prevented from availing themselves of the benefits offered by the general Convalescent Homes, and required, therefore, a special institution. The Home in South Norwood had for many years supplied the great want that had been felt by the community. But it had been found that something more was needed to restore strength to those laid low, and that was the invigorating breezes of the sea air, which were only to be obtained on the coast. Through the untiring exertions of the Ladies' Committee, that want was now being met. Sufficient money had been raised for the building and furniture, but there were not enough funds to maintain thirty patients a year, the cost for which would be about £600, and it was ardently to be hoped that the community would with its usual generosity enable the institution to meet the cost of the maintenance of its patients. Referring to a suggestion made by Mr. F. D. Mocatta in a letter to the Honorary Secretaries that a small charge should be made to the patients, Dr. Adler said he saw no reason why a system which worked so well in a hospital should not be adopted in a Convalescent Home. But such payments could only meet a small portion of the entire cost of an institution, and he again appealed to the community for its bountiful help.

Mrs. George Raphael seconded the motion, which was agreed to.

On the motion of Dr. M. Davis, Mrs. Adler was re-elected President, Mrs. Bischoffsheim, Treasurer, Messrs. Ernest L. Franklin and Frederick S. Phillips were re-elected Auditors, and the Committee, consisting exclusively of ladies, were also re-elected.

Mr. Marcus Adler moved, and Mr. M. Duparc seconded, a vote of thanks to the Honorary Officers and Committee, and to Mr. Edward Halford, the late Hon. Secretary.

Mr. George S. Joseph, in returning thanks, gave credit to Mr. Elkan Adler, his colleague in the honorary secretaryship, for carrying on the greater portion of the official work.

Mr. F. D. Mocatta, in moving a vote of thanks to the Lord Mayor for the use of the Hall, and to Dr. Adler for presiding, repeated his desire that a charge should be made to the patients for their maintenance, he being convinced that the holiest work that could be performed was to encourage the poor to be provident. In that respect the Jewish poor already set a good example to their neighbours.

Mr. George S. Joseph, in seconding the vote, said that he hoped something in the direction advocated by Mr. Mocatta would be adopted at the Seaside Branch.

Dr. Adler having acknowledged the vote, the meeting terminated.

Finsbury Park Synagogue.—At a special general meeting of this synagogue held on Sunday last, Mr. A. Goudsmit was unanimously elected Reader of this Congregation, Mr. H. Cohen was elected President, Mr. J. Prag, Vice-President and Treasurer, and Messrs. S. Eldad, E. Franklin, S. Samuels, and A. Vecht, were added to the Committee.

On Monday last a meeting was held at the Mansion House under the presidency of the Lord Mayor, Sir Henry A. Isaacs, for the purpose of advocating the general interests of the Metropolitan Hospital, Kingsland, and particularly the provident principles upon which it was being conducted. This hospital has special claims upon the Jewish community, as there are two separate wards allotted to Jewish patients. Among those who supported the Lord Mayor on the occasion were the Revs. Dr. H. Adler, B. H. Ascher, and H. Gollancz, M.A. (Visiting Minister of the Hospital), Sir Edmund Hay Currie, Mr. Coleman Defries, Sir William Guyer Hunter, Mr. F. D. Mocatta, and Admiral Bowden Smith.

Herr Ludwig Barnay.—This world-renowned actor and Director of the Berliner Theatre will, on the 2nd of May, complete thirty years of his connection with the stage. As no public notice was taken of his twenty-five years' jubilee, the coming anniversary will be celebrated in a festive manner, and a Fête Committee, comprising some of the best known men in Berlin, has been formed to carry out the arrangements.

A NEW ENGLISH PRAYER BOOK.

Some years ago Mr. Alfred Louis Cohen compiled a small book of English prayers for use in his own family and for circulation among his friends. He has since very wisely enlarged the work, and the result is the volume before us. Unlike its predecessor the book is published; and is thus placed within the reach of the general public. That it will rapidly become popular may be safely predicted. Whatever views may be held as to the propriety of introducing the vernacular into the Service, there can be no question as to the desirability of providing for the wants of that large number of Jews and Jewesses who desire to pray privately in English. Mr. Cohen's little volume will therefore be generally welcomed as a highly useful addition to the devotional works written by the late Baroness de Rothschild, M. H. Bresslau, Grace Aguilar, Hester Rothschild and others. We can hardly have too many of such books. The larger their number the greater is the probability of the worshipper finding a prayer that echoes his sentiments for the time being, and expresses his ever-changing spiritual mood. And it is obvious that, unless there is this correspondence between the worshipper's soul and the spirit of the prayer, true worship is impossible. Every new devotional work, then, provided it is of a high character, is to be welcomed as a fresh instrument for deepening the religious life. That Jews are no more able than their neighbours to dispense with such agents in these materialistic days is not to be gainsaid for a moment. It is of supreme importance that the practice of private prayer, once so deeply rooted in the life of the Jew, should be revived; and if anything is to help in bringing about such a consummation it is the publication of volumes like the one we are noticing.

The book contains Scriptural lessons selected with great judgment, as well as prayers; and material for devotional exercises is provided for daily use, morning and evening, and for use on the Sabbath and all the great Holydays, with the exception of the Day of Atonement, "a day," Mr. Cohen says, "which all should spend in the Synagogue, and when, therefore, family worship has but a secondary place." As to the character of the prayers included in his compendium he modestly states that he has sought for little originality; he has rather "tried to condense into fitting English the forms of prayer which have long been used in public worship." Still, as everyone knows who has tried his hand at it, the mere task of paraphrasing Hebrew prayers in English is an exacting one, and to succeed in it, as Mr. Cohen has done, is a considerable achievement. The following condensation of the first two paragraphs of the *Amidah* will show how well he has accomplished this part of his work:—

"We bless Thee, o God, who didst mercifully preserve our ancestors of old, and who in Thy goodness bestowest favours on their descendants. God of love, and God of grace, our Supporter, Shield, and Saviour, Thou who art Eternal dost restore life unto the dead, for Thou art mighty in salvation. Thou sustainest the living by Thy gracious love, supportest the fallen, healest the sick, releasest the captive, and callest again to life hereafter those who slumber in the dust. Who is like unto Thee, O Mighty Lord, and who can compare to Thee, O King, who decreest death, life and salvation? Blessed art Thou, O Lord, who callest the dead to everlasting life."

There is much to be said in favour of such paraphrases, as contrasted with original compositions. The worshipper is kept by the former in touch with the Synagogue Service, and imbued with the spirit breathed by the ancient Jewish liturgy. On the other hand a paraphrase avoids the crudities of style which must almost necessarily mark a literal translation, to the detriment of its devotional effect. Our readers will recollect that paraphrase has been successfully adopted by the Rev. Morris Joseph in his English version of the Hampstead Sabbath Afternoon Service.

Mr. Cohen, however, does not confine himself to paraphrasing Hebrew prayers. The following extract from the Morning Prayer may be cited:

"Endue me with the grace of Thy holy spirit, that I may amend my life according to Thy word, and do that which is pleasing in Thy sight, so that I may be raised by Thy power to newness of life, and may be daily advanced in all virtue and godliness. . . . . Give me will and power to aid in good works, so that I may help the suffering and succour the afflicted, and thus show forth Thy praise not only with my lips, but also in my life."

MESSRS. N. M. ROTHSCHILD AND SONS announce in our advertising columns that they are authorised to receive bonds of the Russian Five per cent. loan of 1862, for conversion into the new Four per cent. bonds. Applications will be received until Thursday, April 3, inclusive. In the conversion, for every £100 nominal capital of the Five per cent. loan, the holder will be entitled to £79 2s. nominal capital of the Four per cent. loan and a payment in cash of £26. The conversion takes effect from May 1, and the interest will not commence on the new bonds until June 1. One month's interest on the new bonds will be added to the cash payment mentioned above. The Four per Cent. bonds, both principal and interest, will be free from all Russian taxes. An accumulative sinking fund will reimburse these bonds at par in 81 years, and the Government undertakes not to increase the sinking fund before January 1, 1900. All bonds of the Five per Cent. loan of 1862 not presented for conversion will cease to bear interest on July 1, 1890, and will be repayable in cash at par, with accrued interest, on that date.

THE Egyptian Minerals Corporation (Limited) is a Company with a capital of £250,000, in 247,500 Ordinary shares of £1 each and 250 Founders' shares of £10 each. The present issue, the prospectus of which is advertised in our columns, consists of 147,500 Ordinary shares and 250 Founders' shares, of which issue the vendor of the Gebel-Géneffé concession takes, in part payment of the purchase price for the same 50,000 fully paid up Ordinary shares (which shares the vendor has undertaken not to place on the market for a period of two years, unless previously sanctioned by the Board), and the balance of the Ordinary shares and 50 of the Founders' shares are now offered. The Founders' shares will, it is stated, receive no dividend in any year until the Ordinary shares have received 10 per cent. for that year. The Founders' shares will then, subject to the provision for a reserve fund, receive half of the profits remaining available for dividend; 200 of the Founders' shares have already been subscribed, and a list of some of the subscribers to them accompanies the prospectus. The remaining 50 of the Founders' shares are now offered to the first 50 applicants for not less than 500 shares each who shall be entitled to apply for, and have allotted to them, one of such Founders' shares in respect of every 500 Ordinary shares applied for and allotted to them. The corporation is stated to have been formed for the purpose of securing concessions of and acquiring and developing, either directly or by means of subsidiary companies, land and mineral properties and rights, and it is stated that the area, the subject of the concession, is rich in Cements, Plasters, Marble, Alabaster, Lithographic Stones, Limes, Silicates, Kaolin, Hematite, Porphyries, Sulphur, Salt, Saltpetre, Manganese, Magnesia, Jaspers, Emeralds, Agates, and other mineral deposits.

MR. ALFRED PRAGER contributes a portrait in oils of Mr. H. M. Stanley to the Stanley and African Exhibition."

"FOR THE BLOOD IS THE LIFE."—Clarke's World-famed blood Mixture is warranted to cleanse the blood from all impurities from whatever causes arising. For Scrofula, Scurvy, Eczema, Skin and Blood Diseases and Sores of all kinds its effects are marvellous. Thousands of testimonials. In bottles 2s. 9d. and 11s. each, of all chemists. Ask for Clarke's Blood Mixture, and do not be persuaded to take an imitation.—[ADVT]

SHECHITA BOARD.

A meeting of the Board for the Affairs of Shechita was held yesterday (Thursday) at the Vestry Room of the Spanish and Portuguese Synagogue, Bevis Marks. There were present: Mr. Samuel Montagu, M.P., President, in the Chair; Messrs. A. Arnholz, E. Berg, M. Castello, David Davis, Noah Davis, Ellis A. Franklin, L. Lion, A. Mocatta, S. Simons.

The Revs. Dr. Adler, Dr. Gaster and B. Spiers were in attendance as Ecclesiastical Assessors.

In the absence of the Rev. I. Cohen, the Secretary, through indisposition, his son, Mr. Samuel I. Cohen, acted in that capacity, and accordingly submitted the returns from the Spanish and Portuguese and the United Synagogues of the biennial election of representatives to the Board. In both instances the former representatives were re-elected.

On the motion of Mr. MANUEL CASTELLO, seconded by Mr. NOAH DAVIS (who referring to past differences, expressed the hope and belief that the hatchet had been buried), Mr. Montagu was re-elected President. The Vice-President, Mr. M. Castello; the Auditors, Messrs. E. Berg and S. Simons; and the Executive Committee, consisting of the President, the Vice-President, and Messrs. E. Berg, H. Hymans, L. Levy, A. Lindo and S. Simons were re-elected.

The President reported the steps taken by the executive committee in respect of the question of the importation of Kosher frozen-meat from the Argentine Republic. The meat importation company was willing to pay the salary of a Shochet who would be sent out to South America, and to open one shop or more in London for the sale of frozen mutton at 5d. or 6d. per pound. The ecclesiastical authorities thought however that two Shochetim should be on the spot in the event of one of them falling ill, as he would have to reside 60 miles from Buenos Ayres. The company being disinclined to maintain two Shochetim the executive committee suggested that the Board should guarantee a sum not exceeding £100 towards the expenses of the first year in case of need, a further sum of £100 being guaranteed outside the Board. £200 would be required for the salary of the second Shochet.

Mr. A. MOCATTA urged the Board to assent to the arrangement which would benefit not only poor Jews in London, but also the Russian emigrants in the Argentine Republic, and he moved a resolution as to a guarantee on the terms suggested by the executive committee.

Mr DAVID DAVIS seconded the motion which after some discussion was withdrawn in favour of an amendment by Mr. Noah Davis, authorising the guarantee fund, but leaving the execution of the arrangements to the executive committee. Mr. N. Davis's motion was unanimously agreed to.

The accounts for the past half-year were brought up and on the motion of the President were agreed to, as were also the estimates for the first half of 1890. Of the surplus £200 was ordered to be divided as usual between the two congregations, three-fourths to the United Synagogue and one-fourth to the Spanish and Portuguese Synagogue. Appended to the balance was a statement of cattle slain during the six months, which showed a falling in oxen, calves and sheep, on the previous half year.

The annual gratuities were voted, and the meeting terminated with the usual compliment to the chair.

THE HOUSE-TO-HOUSE DEBATING SOCIETY.—A number of gentlemen have during the past winter met together as a debating society for discussing various subjects, non-party, political or religious. The meetings have hitherto been of a private nature, although visitors have been admitted: but these friendly gatherings have been so successful that the Society intends enlarging its sphere. A remarkably well attended meeting was held on Sunday evening last at the residence of Mr. B. L. Abrahams, 56, Sutherland Avenue, when a capital paper on "In how far may women adopt the manners and acts of men," and including in it the motion "that women should not adopt the manners and acts of men," was read by Mr. L. L. Joseph, the Secretary, 56, Pembridge villas. The discussion was long and animated. The motion was negatived by an overwhelming majority.

JEWISH COMMUNAL LEAGUE.—On Sunday last a successful concert was given under the direction of Mr. S. A. Goldston. The programme was opened by Mr. D. M. Davis, who rendered several pianoforte selections with his accustomed ability, and Mr. H. S. Fenigstein who is described as a "Royal Court Violinist," gave solos on that instrument with marked success, subsequently joining Mr. Vivian St. Camille in a duo violin. Songs were contributed by Misses C. Gluckstein and Hettie Jacobs, Messrs. G. English and Lewis A. Goldstein. Mr. Ross Fergusson, Mr. J. P. Ansell, and Miss Ray Pozner recited with much power. Mr. P. B. Goldsmith, President of the League, occupied the Chair.

ANCIENT ORDER OF FORESTERS.—At a Special Court of the "Shield of David" (4864) held on Monday last, Bro. Ritter, P.C R., of 117, Balls Pond Road, was presented with a gold medal by the brethren "as a mark of their esteem and in recognition of the valuable services rendered by him to the Court."

AT the Misses Meiter's Concert at the Stratford Town Hall, last week, the great skill displayed by Miss Alice Maud Liebman (aged nine years), as a violinist was one of the features of the evening. Her rendering of Moskowski's Spanish Dance, as an encore, is described as having been phenomenal for a child of her years. Nearly 500 of her portraits were sold in the Hall.

A COMPANY has been formed under the title of The General Service Co-operative Stores, Limited, for the purpose of establishing a General Co-operative Store which shall not be confined to any particular class, but shall be open to all members. The capital of the Company is £100,000, in £1 shares. Public application is being made for this amount, and the prospectus appears in our advertising columns. The prospectus points out the high value of shares in co-operative enterprises as investments, and states that the establishment of the General Service Co-operative Company which occupy a superficial area of 7,000 feet, will be in a locality of London second to none for surroundings tending to assist the success of such an institution. With that view most eligible premises have been secured in the best part of Oxford Street, in the immediate proximity of the principal fashionable squares and streets of the West End, and with a contiguous stream of omnibuses passing the main entrance of the stores. The management of the stores will be entrusted to experienced and skilful persons for each department. Applications from gentlemen who have held high positions in some of the principal London undertakings of a kindred nature have been received, and are awaiting the consideration and selection of the Directors, who have deemed it advisable not to fetter the Company with any permanent appointment in the first instance. The list of applications for shares will close this day (Friday) for town, and at 10 a.m. on Saturday for the country.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN CONSUMPTION AND DISEASES OF THE CHEST.—The Medical Profession of all countries now consider Dr. de Jongh's Light-Brown Cod Liver Oil as incomparably the most valuable remedy for Consumption and Diseases of the Chest. No remedy so rapidly restores the exhausted strength, improves the nutritive functions, stops emaciation, checks the perspiration quiets the cough and expectoration, or produces a more marked and favourable influence on the local malady. Dr. Wanby, Physician to the Hereford Infirmary writes:—"I can take Dr. de Jongh's Light-Brown Cod Liver Oil, without any difficulty or dislike, and with as little inconvenience as water alone. Not only in my own case, but in many others I have seen, it has caused an improvement of chest symptoms and an increase of weight, so soon and so lastingly, as to be quite remarkable. I believe Dr. de Jongh's Oil to be the most valuable remedy we possess for chronic and constitutional disease." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only incapsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; by all chemists. Sole Consignees, Ansar, Harford and Co., 210, High Holborn, London.—CAUTION.—Never be induced to purchase other Cod Liver Oils, under the delusive pretence that they are as good as Dr. de Jongh's.—[ADVT.]

THE PROVINCES.

BRISTOL.

Mr. Maurice Nathan has been elected Vice-President of the Congregation, and Messrs. B. Lazarus and G. Mosely members of the Council.

EDINBURGH.

Last week a debate, opened by Mr. M. Festinstein, was held at the Hebrew and English Young Men's Literary Institute, on "Machinery versus Manual Labour." On Sunday, Mr. Julius Shirwinter read a paper on the two patriots, Ezra and Nehemiah.

LEEDS.

The balance-sheet of the Old Hebrew Congregation, Belgrave Street, for the half-year ending February 23rd, shows an income of £621 and an expenditure of £498. Accompaning the financial statement is a list of members and seatholders, with the amounts of their contributions and offerings, paid or owing.

LEICESTER.

At the annual meeting of the Branch of the Anglo-Jewish Association, held at the Synagogue Chambers on Sunday, March 23rd, the following gentlemen were elected officers for the ensuing year: Messrs. S. Thomas, President; I. Joseph, Treasurer; D. Lazarus, Hon. Secretary; re-elected, the Rev. J. H. Dainow, Messrs. K. Lazarus, J. Weinberg, Committee.

MANCHESTER.

The third annual meeting of the members of the Manchester Jewish Working Men's Club was held on Sunday last in the rooms, York Street, Cheetham. There was a full attendance, and the president of the club, Mr. D. P. Schloss, occupied the chair. The annual report stated that the club had now been placed on a firm footing; the revenue for the year had more than covered the expenses, and a deficit with which the year had begun had been largely cleared off. A large number of names had been added to the roll of membership, and a proposal had been made to build a commodious club in the Cheetham district which should furnish accommodation for 800 members. It was proposed to raise the necessary capital by means of redeemable mortgage bonds. The members of the club had subscribed for bonds to the value of £500, and through the exertions of the president and other friends outside help to the extent of £700 had also been obtained. Since the issue of the last report a small library had been formed, which the Committee would be glad to see augmented by the contributions of friends. The library had been placed in the reading-room, and was easily accessible. The Chairman, who moved the adoption of the report, said that relative to the proposed new club, to carry it out they would require £2,500, of which £1,200 had been obtained. It was highly necessary that the remaining amount should be subscribed, as, if they were obliged to remain in the present premises after December next, a new lease would be obligatory, and he was sure they did not wish that it should be so. The motion was seconded by Mr. Councillor Frankenburg and carried unanimously. Mr. D. P. Schloss was re-elected president, and the vice presidents, were also re-elected, viz.; the Rev. H. Levin, Dr. B. Salomon, the Rev. L. M. Simmons, the Rev. J. H. Valentine, Councillor Frankenburg, Messrs. L. King, S. Lichtenstein, and L. Schloss. Mr. I. A. Isaacs was elected treasurer, Mr. S. Kutner hon. sec., and Mr. M. Wise hon. solicitor. Votes of thanks were tendered to the several officers, and a ballot was taken for the members of the committee, resulting in the election of Messrs. M. Abramowitz, H. M. Benoliel, A. Sunderland, M. Hast, J. Gershon, B. Steel, L. Casper, M. Vallentine, M. Cobe, B. D. Isaacs, and C. Bebro. A concert was held at the Club on Saturday under the direction of Mr. George Danziger. The Rev. J. H. Valentine occupied the chair. Among the artistes who contributed to a pleasant evening's entertainment were Mrs. Corner Miss Edith Wallis R.A.M., Miss Maud Wallis, Miss Minnie Valentine and Miss Maggie Worthington, Messrs. Haslam, Johnson, Doherty, H. M. Benoliel and Masters Davis.

NEWCASTLE.

The following have been elected honorary officers of the Ancient Sacred Hebrew Society, Mr. B. Turner, President; Mr. D. Marks, Treasurer; Mr. S. Turner, Hon. Secretary; and Mr. J. Vineberg.

NOTTINGHAM.

Mr. Felix Joseph has presented to the Corporation of Nottingham, for the use of their Castle Museum, a collection, consisting of 200 exquisite designs in Sepia by Royal Academicians and others for old standard books. The Museum now possesses a collection almost unique in its character, which it is hoped may give a considerable impetus to the art of book illustration.

ST. LEONARD'S-ON-SEA.

Sir Robert Garnett Head, Bart., who will preside at the Annual Speech Day celebration of Beaufort College (Principal, Rev. Ph. Bender), on Tuesday next, is directly descended in the male line from the distinguished Spanish-Jewish family of Mendez, being entitled to use the armorial bearings of Mendez, registered at the Heralds' College in London, when his ancestor, who came over from Portugal with Catherine of Braganza, settled in England.

SUNDERLAND.

At the request of the managers, the Rev. A. A. Green acted as examiner in Old Testament History to the Boys' Industrial School. At the public distribution of prizes held on the 25th inst., the prizes presented by Mr. Green were handed to the most proficient in the subject.

Holland.—The *Times* corespondent at Brussels telegraphed on Sunday: "Of the 10,000 diamond cutters at Amsterdam, who are all Jews, 7,000 are stated to be now without work, as the principal diamond cutting establishments have ceased their operations in consequence of the enormous rise in the price of raw diamonds." In our issue of the 20th December, we stated that communications had been opened with Messrs. N. M. Rothschild and Sons for the tranference of the industry to London.

Throat Affections and Hoarseness.—All suffering from irritation of the throat and hoarseness will be agreeeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." These famous "lozenges" are now sold by most respectable chemists in this country at 1s. 1½d per box. People troubled with a "hacking cough," a "slight cold," or bronchial affections, cannot try them too soon, as similar troubles, if allowed to progress, result in serious Pulmonary and Asthmatic affections. See that the words "Brown's Bronchial Troches are on the Government stamp around each box. Of all chemists.—[Advt.]

Charitable Bequests.—Mr. Lipman Harris, of Brighton, whose death we mentioned last week, has left the following bequests to charitable and other institutions: The Brighton Synagogue (to defray the cost of stained glass windows), £160, Brighton Jewish Schools (for purchase of books), £35, Brighton Children's Hospital, £25, Brighton Jewish Mutual Improvement Society, £30, Sussex County Asylum, £50, Brighton Eye Infirmary, £50, Brighton Dispensary, £50, Poor Jews' Temporary Shelter, £100; £20 each to the Jewish Board of Guardians, Sabbath Meals Society, Hand in Hand Asylum, Jews' Deaf and Dumb Home, Holy Land Relief Fund, Jewish Home, Stepney, Jews' Hospital, Norwood, Jewish Convalescent Home, Jewish Indigent Blind Society. £10 each to the Jewish Soup Kitchen, Jewish Children's Dinners Society, Good Intent Benevolent Society, Jewish Philanthropic Society for Relieving Distressed Widows, Aged Destitute Society.

Mr. Morris Van Thal has been appointed by the School Board for London, Manager of the Darby Street group of schools, consisting of those in Bucks Row Whitechapel, Darby Street, Royal Mint, and Settles Street, Commercial Road.

TO THE RATEPAYERS OF SOUTH HORNSEY.

LADIES AND GENTLEMEN,—At the request of many of my fellow ratepayers, I have consented to become a Candidate for a seat at your Local Board at your next annual election. In seeking your suffrages I come before you as an Independendent Candidate, entirely free from the trammels of party or cliquism. I have no expensive theories to advocate, no fads to ventilate; but, recognising accomplished facts, should, if elected, endeavour to deal in a business-like manner with all matters submitted to the Board, and to bring an unbiassed and impartial judgment to their consideration.

If honoured with your confidence it will be my pleasing duty ever to study to promote the best interests of the locality—adopting as my motto the maxims—'Efficiency without Extravagance." "Economy without Parsimony."

I am, Ladies and Gentlemen,
Yours faithfully,
GEO. BISHOP.
4, Digby-road, Brownswood-park.
March 20th, 1890.

FRESH FISH.—Packages of live fish, cleaned ready for cooking, sent carriage paid for 3s. and upwards by the Fresh Fish Despatch Company. T. CRIPSEY, Manager, Fish Dock, Grimsby.

JEWISH HOME FOR INCURABLES
COOK REQUIRED. Apply by letter to M. Barnett, Honorary Secretary, 21, Portsdown-road, W.

WANTED, a MAN to take orders and collect cash for West End; security required. State age and salary expected to 1000, Jewish Chronicle office.

TRAVELLERS WANTED for the Watch and Jewellery trade, weekly and Monthly Payments. Guarantee required. Apply by letter, G. Solomons, 268, Shalesmoor, Sheffield.

YOUTH, 17, wishes to enter a city office. Not been out before. Thorough English, German, and knowledge of French. Good references. Address 1001, Jewish Chronicle office.

JEWISH GRADUATE of London has time for a few pupils for all examinations or would assist boys in their evening work. Highest references and testimonials. Terms moderate. Address, 703, Jewish Chronicle Office.

KINDERGARTEN TEACHER, very successful with juniors, and with unexceptionable references, requires an ENGAGEMENT for next term, either in school or private family. Hebrew and religion if desired.—S.R., 76, Elgin-avenue, W.

MUTUAL.—A highly respectable Jewish family living in a beautiful town in South Germany, would like to place their daughter, a young lady, in a good family in England where she would have the opportunity to move in society. Advertiser would like to take in Exchange a young lady in their home for some purpose or for visiting school. Mutual references. Address 1017, Jewish Chronicle Office.

A MAHOMMEDAN GENTLEMAN, speaking English fluently, WISHES to BOARD with a private Jewish family on moderate terms. The West-Central district preferred. Address, with full particulars, 500, Jewish Chronicle office.

RESIDENCE with partial BOARD required by a City gentleman in the house of a private Jewish (not Orthodox) family. Young society will be preferred and no other lodgers or boarders must be kept. Brompton or South Kensington preferred. References exchanged. Write to 1015, Jewish Chronicle office, and give full particulars.

A Lady residing in Sutherland-avenue has a VACANCY for 2 or 3 ladies or gentlemen for the holidays. Superior home. Address S. D., Walker's Library, Harrow-road, W.

A LADY living in Portsdown-road, Maida-vale, is desirous of taking two gentlemen or ladies as BOARDERS, or would LET part of her house. Good cuisine G. L., Boundary-road, St. John's Wood, N.W.

BOARD and RESIDENCE with every home comfort. Bath hot and cold. Close to omnibus and train. Highest references. Special accommodation for Passover. 19, Brondesbury-villas, Kilburn, N.W.

WELL FURNISHED APARTMENTS, with or without Board. Good cooking and attendance. Bath. Terms moderate. Apply 40, Birchington-road, Kilburn.

A Young Gentleman WANTS a SITUATION. Has thorough knowledge of Spanish and German, understands also French, Portuguese and English. Was 2 years engaged in a German export house, in office and travelling. Address, 1018, Jewish Chronicle office.

A YOUNG LADY with several years experience in TEACHING Hebrew grammatically also good German (Hanover) desires additional pupils. Excellent references. Address M.R., Webster Bros. 4, Porchester-road, Bayswater, W.

A Young Lady, domesticated, good Milliner and Dressmaker, is desirous of communicating with a lady going to the Cape, with a view to accompanying her. Address, 1042, Jewish Chronicle office.

RE-ENGAGEMENT required by a Young Lady as Daily or Resident GOVERNESS to young children. English, French, Hebrew, Music. Address M. A., 20, Lanhill-road, Elgin-avenue, W.

AS USEFUL COMPANION, or otherwise. ENGAGEMENT DESIRED by a Jewess who has had hospital experience, and is willing to act as attendant to elderly lady and make herself useful. I, active and domesticated. Address E. L., 26 Rundle-road, Maida-vale.

LADY HOUSEKEEPER, Chaperone or Companion.—Jewish lady REQUIRES ENGAGEMENT in any of the above capacities. Thoroughly experienced in the training of children and management of a house. Highly educated, good linguist and musician. Accustomed to good society and travelling. Highest references. Address, C. P. 374, Messrs. Deacon, Leadenhall-street.

WANTED, a SITUATION as HOUSEKEEPER, by a respectable female, aged 40, in the family of an elderly lady or gentleman, would not object to a widower with young children. Highest references. Address, A. B. C., 113, Bamber-street, Liverpool.

House Cistern, fitted with a Cistern Filter.

Portable Cistern Filter

NO FAMILIES WHO VALUE THEIR HEALTH SHOULD BE WITHOUT ONE OF THE

LONDON AND GENERAL WATER PURIFYING COMPANY'S
(LIMITED)
PATENT CISTERN FILTERS, Charged Solely with Animal Charcoal.
REQUIRING, WHEN ONCE FIXED, NO ATTENTION WHATEVER,

And superior to all others. Vide Professor Frankland's Report to the Registrar-General, July, 1860; November, 1867; and May, 1870. The "Lancet," January 12, 1867. Also Testimonials from Dr. Hassall, September 23, 1863; the late Dr. Letheby, February 15, 1865, and December, 1872.

Price £1 10s. and upwards. Portable Filters on this system, £1 5s. to £6.

Patronised and used by Her Majesty the Queen at Osborne, by H.R.H. the Prince of Wales at Sandringham, by H.R.H. the Duke of Edinburgh at Eastwell, H.R.H. the Duke of Connaught at Bagshot Park, by H.R.H. the Duke of Cambridge, the élite of the Medical Profession, and at the London, Westminster, St. George's, St. Mary's, Consumption, Fever and German Hospitals, and various Lunatic Asylums, Institutions, Breweries, &c., and at all the Schools established by the School Board for London.

POCKET FILTERS, 4s. 6d. and 6s. each. HOUSEHOLD and FANCY FILTERS, from 12s.

Water Testing Apparatus, for detecting Impurities in Water, 10s. 6d. and 21s. each.

"The Testing Apparatus for discovering the presence of Impurities in Water is a most convenient and portable one."—Vide Dyke on the Preliminary Duties of Health Officers.

157, STRAND, W.C. (four doors from Somerset House), LONDON.

READ "WATER, ITS IMPURITIES AND PURIFICATION," PRICE (POST FREE) 6D.

The Earl Grey, Mile End Road.

By permission of the Ecclesiastical Board.

S. A. GREEN

Begs to inform his friends and the public that he is the only person in the Mile End Road who has permission to sell Rum and Shrub during the ensuing Passover.

Finest old Jamaica Rum 40 over-proof, early orders will oblige.

S. ISRAEL, JUNR.,

(Late S. Israel and Sons),

Passover Cake Manufacturer.

26, WIDEGATE STREET, BISHOPSGATE.

Begs to inform the public that he is now prepared to supply the VERY BEST PASSOVER CAKES in the trade. Not to be equalled. Sanctioned by the Ecclesiastical Board. He hopes to meet with the same support his father has hitherto received.

Very Best Passover Cakes	4d. per lb.	
Small Tea Motzas ...	5d.	„
Meal	4½d.	„

Town and Country Orders executed with punctuality. Contract orders at the lowest possible prices. A fair allowance made to the trade and congregations. All orders to be sent as soon as possible (including remittances) to prevent disappointment.

Parcels Forwarded to all Parts of the Provinces.

Please Note the Address—

S. ISRAEL, Junr.,

26, WIDEGATE ST., BISHOPSGATE, E.C.

Has made arrangements with Carter Paterson for the prompt delivery of orders to any part of London CARRIAGE FREE OF CHARGE, carefully packed in new cases at cost price.

קלמן פון

The Oldest Establishment in England.

Coleman Solomon,

PASSOVER CAKE BAKER,

18, Wood-street, Spitalfields,

Most respectfully returns THANKS to his numerous patrons for their liberal support and begs to assure them that his Motzas are the best quality, for which he has hitherto been so eminently distinguished.

Best Motzas	4d. per lb.	
Best Meal	4½d.	„

N.B.—To prevent disappointment please send all orders direct and as early as possible.

Passover Grocery,

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PURITY GUARANTEED,

Under the supervision of a Shomer, in separate department on the ground floor.

NO EXTRA CHARGE.

MOTZAS!

WALTER GATES,

384, 386, Essex Road.

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כשר RUM, SHRUB,

WINES and CORDIALS. על פסח

MRS. KATE LEVY

(daughter and successor to the late Judah Green),

"BLUE ANCHOR" TAVERN,

MIDDLESEX STREET, LONDON, E.

Established 1850.

Begs to inform the Jewish community that she is prepared to supply the same superior quality which gained her late father his universal reputation.

Town and country orders punctually attended to. If desired, can be sent to be packed with the Matzos.

ESTABLISHED 1829.

By Permission of the Ecclesiastical Authorities.

H. HYAMS

(late D. HAMIS),

83, MIDDLESEX STREET, E.C.,

Is now manufacturing KOSHER LEMONADE and GINGER BEER for Passover at 1s. 2d. per doz.

The only manufacturer of Mineral Waters in the East End authorised by the Board.

Orders punctually attended to.

By Permission of the Ecclesiastical Authorities.

M. ADELSTEIN,

of WOODS, 430, HACKNEY ROAD, E., has received Ecclesiastical permission to sell for Passover, LEMONADE and SODA WATER. All orders for Passover should be forwarded early to M. Adelstein.

The public are specially requested to see that the labels bear the words "by Permission of the Ecclesiastical Authorities."

על פסח

L. M. MYERS,

Wine & Spirit Merchant,

19, TOTTENHAM COURT ROAD, W.,

AND

28, LOWER THAMES STREET, E.C.

Begs to inform the Jewish public that he supplies for the ensuing Holidays, WINES, RUM, SHRUB, CORDIALS, &c., of the Finest Quality.

Orders by post will receive prompt attention.

Established 5½ years.

The Motso Association,

45, GREAT PRESCOT-STREET, LONDON, E.

PRICE LIST, 1890.

Best Motsos	4d. per lb.	
Best Meal	4½d.	„
Tea Motsos	5d.	„
Prelatoes and Fancy Cakes ...	1s. 2d.	„

Weight and Quality guaranteed.

Detailed List on application.

As there will be a short supply of London Motsos this season, early orders are requested. All letters to be addressed to

J. HART, Secretary.

BERLIN MOTZAS.

With הכשר from Dr. Hildesheimer of Berlin.

Finest quality of Berlin Motzas ...	5d. per lb	
„ „ „ Meal ...	6d.	„

also all Passover groceries and provisions of the purest quality, order early.

H. WOOLF.

WHOLESALE AND RETAIL GROCER.

64, York Street, Cheetham, Manchester.

Price lists sent on application. Country orders receive special and prompt attention.

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By Permission of the Ecclesiastical Board.

ADOLPH HIRSCH

(SONDERVAN),

15, HEREFORD ROAD,

WESTBOURNE GROVE, BAYSWATER

(Late of 65, Moscow Road).

DEALER IN ENGLISH AND FOREIGN PROVISIONS,

wishes to inform the Jewish community that he will be able to supply them with the finest Matzos, Grocery, Confectionery, Kosher Cocoa, Butter and Cheese, the Finest Frying Oil, Spanish Olives, Worsht, Smoked and Salt Beef, cooked and uncooked, Smoked, Salt, and Preserved Tongues, Dutch Cucumbers, Pickled Herrings, and Smoked Salmon, all direct from Holland. Order early. Civility, quality, and moderate charges. A reduction allowed to institutions and large families. Price list on application. Country orders punctually attended to. Registry Office for Servants. Carts to all parts daily.

PASSOVER.

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B. SALOMONS,

8, FERNTOWER ROAD, CANONBURY,

GROCER & PROVISION STORES,

Returns thanks for the kind patronage he has received from the Jewish public, and begs to announce that he has in stock for the ensuing Holidays, Groceries, Motzas, Butter, Cheese, Kosher Wine, Vinegar, Olives, Cucumbers, and all necessary articles. Orders for Motzas should be sent in as soon as possible to ensure early delivery.

על פסח

By Permission of the Ecclesiastical Authorities.

ברשות הרב הגאון וב״ד בלאנדאן

S. COHEN,

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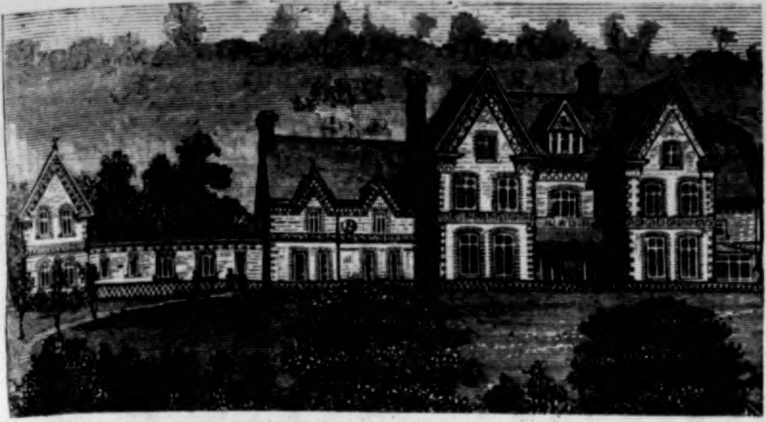

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Goods forwarded to all parts of the Kingdom.

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Who for many years were connected with their late brother, M. SILVER, of 117 GOWER STREET, will in future continue business as

PASTRY COOKS AND CONFECTIONERS

At 10a, STONEY LANE,

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WEDDING BREAKFASTS, DINNERS &c., catered for.

ICES and JELLIES sent out on the shortest notice.

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BEEF TEA, TURTLE SOUP & JELLY
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The Old Established House. Founded in 1820.

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Consistent with the quality.

I have added a NEW DEPARTMENT in addition to my Fresh Mea Trade, by manufacturing the finest Worsht and Sausages of every description as well as Smoked Beef and Tongues of the finest quality and at 20 per cent. lower than any other house in the Trade.

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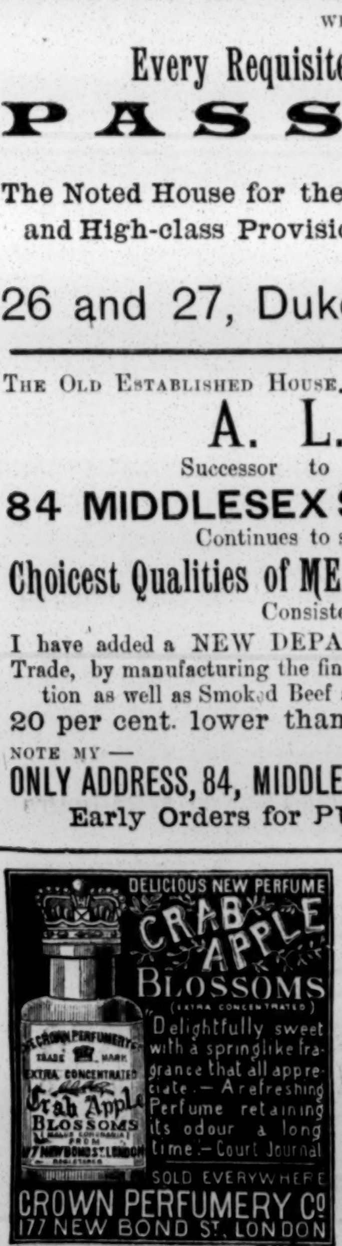

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CRAB APPLE BLOSSOMS
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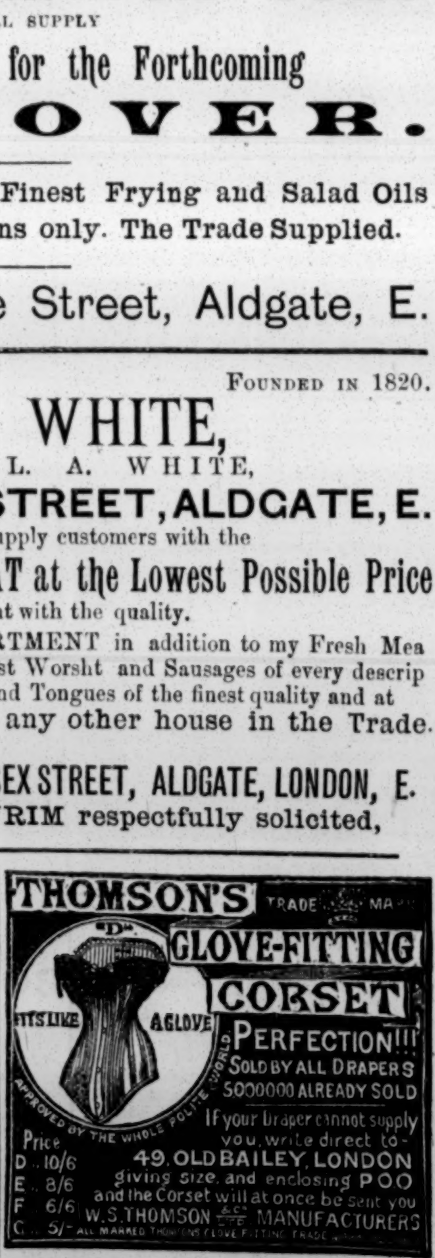

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TO BE HAD OF ALL DRAPERS.
Made in lengths, 13, 14, and 15 inches.
NINE FIRST MEDALS.

BARNETT & CO.,

BUTCHERS,
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Returns thanks to his numerous Patrons for their kind support, and begs to inform them that he is still in a position to supply them with the finest quality meat at the lowest market prices.

Families Waited on Twice Daily. Reduction made to Large Consumers
THE FINEST SMOKED BEEF IN THE TRADE, 1s. 2d. PER LB.
Pickled and Smoked Tongues, and Worsht always on hand.
COUNTRY ORDERS PUNCTUALLY ATTENDED TO.

CHARITABLE INSTITUTIONS AND SCHOOLS SUPPLIED AT SPECIALLY LOW RATES.

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Begs to inform his Customers and the Public in general that the NUMBER in ALTERED as above on account of the Alteration of the Premises and that he wil always continue to sell the Purest and Finest quality of FANCY and WEDDING CAKES and PASTRIES as he has done heretofore many years, and that he is in no way connected with any other firm of the same name.

ICES, JELLIES, BLANCMANGES MADE OF EVERY DESCRIPTION.
China, Plate, Table Linen lent out for Weddings, Balls, and Parties.
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THE ONLY GOLD MEDAL FOR INFANT'S FOOD AWARDED AT THE PARIS EXHIBITION, 1889, WAS CONFERRED UPON

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Established 1780.

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Son of the late Jane Isaacs and Solomon Joseph.

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Of the same superior quality for which they have hitherto stood unrivalled. 5 per cent. allowed on all orders accompanied with cheque or Postal Order. All good free delivered in Town. Price List Forwarded on Application.

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Household Furniture and Effects, Trade Stock, Plate, Linen, Unredeemed Pledges, Horses, Carriages,
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Friday, March 28, 1890.—[Telephone No. 415]